

Two no-
table Sermons.

Made by that Wor-
thy Martyr of Christ Mai-
ster Iohn Bradford, the one
of Repentance, and the o-
ther of the Lodes sup-
per neuer before
imprinted.
(+)

Perused and allowed accor-
ding to the Quēnes Ma-
iesties Iniunction.
(. .)

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TO THE CHRIS-

tian Reader Tho. Sampson wisheth
the felicity of speedy and full con-
uersion to the Lord,

COnly learned men doo wyte and
publish bookes to profit the age in
which they do liue, and the poster-
tie. This desire was in the Authour of
this treatise Maister Iohn Bradford, who
was the Preacher and publisher of this
Sermon of repentaunce. And now, to the
ende that we which do liue in earth after
him, and are the posteritie, may take as
much or more profit by it then they dyd,
to and for whom in his lyfe tyme he did
both preach and publish it, the same hys
labour is by new emprintyng published
again. Nothing is added to thys Ser-
mon, or altered in it: onely to the sermon
of repentaunce before printed, is added an
other Sermon of the Lords supper, which
he also made, and was neuer printed be-
fore. And aptly shalt thou see, good Rea-
der, these two Sermons ioyned together.
For in diligent perusing of the last, thou
shalt see how necessarily he draweth the
doctrine of repentaunce to them al, which

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do with due preparation receiue the holy Sacrament of Christ. I doe not knowe which of the Sermons I shoulde most prayse. I wish that by reading both, thou mayest make thy great profite. In both these Sermons thou shalt reade Bradford preaching repentance with his own pen.

They are counted the most profitable Teachers, which haue themselves good experiance by practise in themselves, of that which they doe teach to others: such

lil. 3. 17. as may safely say, Brethren be ye followers of me; and looke on them which walke for as ye haue vs for an example. And surely such a paterne was Maister Bradford in his lyfe tyme, of this doctrine of repentance which in both these Sermons he teacheth, that I which did know him familiarly, must needs geue to God this praise for hym, that among men I haue scarcely knowen one like vnto hym. I dyd knowe when, and partlye howe it pleased God by effectually calling to turne his hart vnto the true knowledge and obedience of the most holy Gospell of Christ our Saviour. Of which God dyd geue him such an heavenly hold and liuely feeling

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selling, that as he did then know that many synnes were forgiven him : so surely he declared by deedes that he loved much. For where he had both giftes and calling to have employed himselfe in ciuill and wordly affaires profitably, such was his loue of Christ, and zeale to the promoting of his glorious Gospell, that he chaunged not onely the course of his former life, as the woman dyd. Luke. 7. but euen his former study, as Paule dyd chaunge his former profession and study.

Touching the first, after that God touched his hart with that holy and effectual calling, he sold his chaines, rynges, bracelets, and iuels of gold which before he used to weare, and did bestow the price of this his former vanitie in the necessarie releife of Christes poore members, which he could heare of or synde lying like or pining in pouertie. Touching the second, he so declared his great zeale and love to promote the glory of the lord Iesus, whose goodnes and saving health he had tasted, that to do the same more pithely, he chaunged his study; and being in the inner Temple in London at the study of the

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common lawes, he went to Cambridge to study Diuinitie, where he heard D. Martin Bucer diligently, and was right familiar and deare vnto hym. In this godly course he dyd by Gods blessing so profit, that that blessed Party, D. Ridley then Bishop of London dyd as it were innite hym and bys godlye Companion Maister Thomas Horton to become fellows of Penbroke hall in Cambridge: And afterwarde the sayd D. Ridley called our Bradford to London, gaue him a Prebend in Paules church, lodged hym in his own house there, and set hym on worke in preaching. And besides often preaching in London, and at Paules crosse, and sundry places in the countrey, and specially in Lancashire, he preached before King Edward the first, in the Lent the last yeare of his raygne, vpon the second Psalm, and there in one Sermon, shewing the tokens of Gods iudgement at hand for the contempt of the Gospell, as that certayne Gentlemen vpon the Sabbath day, going in a wherry to Paris garden to the Warebayting, were drowned: and that a Dog was met at
And

to the Reader

Ludgate carping a peece of a dead chyld
in his mouth, he with a mighty and pro-
pheticall spirite : sayd : I summon you
all, euen euery mothers chyld of you, to
the indgement of God, for it is at hand
as it followed shortly after in the death
of King Edward. In which state and la-
bour of preaching he continued tyll the
cruelty of the Papistes out him of : so an
thou mayest reade in the hystoꝛye of hys
lyfe and death, compiled by that saythfull
seruant of the Lord Iesus **M.** Iohn Fox.

In dede he had many pulbackes, but
God styll helped forwarde his chosen ser-
uant in that trade of lyfe to **y** which he had
called hym : in which he ran forwarde so
happely, that he did outrunne me & other
hys companions. For it pleased God
with great speede to make hym ready and
ripe to martyrdome : in which through
Christ he hath now gayned the crowne
of lyfe. But in all strops and staves hee
was much helped forwarde by a continual
meditation, and practise of repentance
and sayth in Christ, in which hee was
kept by Gods grace, notable exercised all
the payes of his lyfe. Euen in this meane

A.iiij.

time

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time he heard a Sermon which that noble & rather Maister Latimer made before King Edward the first, in which he did earnestly speake of restitution to be made of thinges falsely gotten: whych dyd so strike Bradford to the hart so; one dash with a pen which he had made without the knowledge of his Maister (as full often I haue heard him confesse with plenty of teares) being Clarke of the Treasurer of the kynges campe beyonde the seas, & was to the deceiuing of the King, that he could neuer be quyet tyll by the aduise of the same Maister Latimer a restitution was made. Which thyng to bring to passe he dyd willingly forbear and forgoe all the pryuate and certayne patrimonie which he had in earth. Let all bribers & polynge offisers, which get to them selues great reuenues in earth by such slybbery whiffes, folow this example, lest in taking a contrarye course, they take a contrary waye, and neuer come where Bradford now is.

But besides this, our Bradford had his dayly exercises and practises of repentance, his maner was to make to hym selfe

to the Reader.

selfe a Cataloge of all the grossest & most
enorme synnes which in his lyfe of igno-
rance he had committed, and to lay the
same before his eyes when he went to
private prayer, that by the sight and re-
membraunce of them, he might be stirred
up to offer to God the sacrifice of a con-
trite hart, seeke assurance of saluation in
Christ by faith, thanke God for his cal-
ling from the waies of wickednes, and
praye for encrease of grace to bee con-
ducted in holy lyfe acceptable and pleas-
ing to God. Such a continuall exercise
of conscience he had in private prayer, that
he did not count himselfe to haue prayed
to his contentacion, vnesse in it hee had
felt inwardly some smyting of hart for
synne, and some healing of that wound
by faith, feeling & sauing health of Christ,
with some chaunge of mynde into the de-
testation of synne and loue of obeying
the good wyll of God. Which thinges do
require that inward entring into the se-
cret parter of our hartes, of which Christ
speake th, and is that smyting of che brest
which is noted in the Publicane Path, 7
and is the same to the which the Psal-
mist

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must exhorteth those men lose in synne.
Psalme. 4. 5. Tremble ye and synne not:
speake in your selues, that is, enter in
to an accompt with your selues, when
you are on your couches, that is, when ye
are solitary and alone, and be quiet or si-
lent, that is, when ye haue thus secretly
and by your selfe considereth of your case and
dealing. ye shall cease to thinke, speake,
and do wickedly. Without such an in-
ward exercise of prayer our Bradford dyd
not pray to his full contentacion, as ap-
peared by this: He vsed in the morning
to go to the common prayer in the Col-
ledge where he was, and after that he vs-
ed to make some prayer with his Pupils
in his chamber. But not content wth
this, he then repaired to his own secret
prayer, and exercise in prayer by himselfe,
as one that had not yet prayed to his own
mynde. For he was wont to say to his
familiar: I haue prayed with my Pu-
pils, but I haue not yet prayed with my
selfe. Let those secure men marke this
well, which pray without touch of brest,
as the Pharisey dyd: and so that they
haue sayd an ordinary prayer, or heard a
com-

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common course of prayer, they think they
haue prayed well, and as the terme is,
they haue serued God well, though they
neuer feele anyg for synne, taste of grow-
ning or broken hart, no; of the swete sa-
uing health of Christ, thereby to be mo-
ued to offer the sacrifice of thanks ge-
uing: no; change or renuing of minde,
but as they came secure in synne & senso-
les, so they do depart without any chaunge
or affecting of the hart: Which is euen
the cradle in which Satan rocketh the
synnes of this age a sleepe, who thinke
they do serue God in these cursoyze pray-
ers made onely of custome, when they
hart is as farre from God as was the
hart of the Pharisey. Let vs learne by
Bradfordes example to pray better, that
is, with the hart, and not with the lyps a-
lone: Quia Deus uon uocis sed cordis an-
ditor est, as Cyprin saith, that is, because
God is the hearer of the hart, and not of
the voyce, that is to say, not of the voyce
alone without the hart, for that is but
lyb labour. This conscience of syn and
exerceise in prayer had Bradford, cleane
contrary to that cursed custome of those
grace,

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graceles men, which do toy to make large and long accompts of their leuonnes and glozy therein; so feeling their delights with their tpyes passed, as the Dog returneth to smell to his cast gorge, and the horse to hye dung: such as the Prophet Esay 39. sayth: They declare their syns as Sodome; they hide them not, woe be to their soules. It goeth with them as in the daies of Jeremiab it went with those. Iere. 3. 3. Thou haddest a whores forehead: Thou wouldest not be ashamed. God geue these men better grace, els let them be assured they shal find wo wo to their very soules.

An other of his exercises was this: He vled to make vnto him selfe an Ephemeris. oꝝ a Iournal, in which hee vled to wꝛite all such notable thinges as either hee did see oꝝ heare eche day that passed. But what so euer he did heare oꝝ see, he did so pen it, that a man might see, in that booke the signes of his smitten hart. For if he did see oꝝ heare any good in any man, by that sight he found & noted the want thereof in hym selfe, and added a short prayer, crauing merce and grace to amende. If he dyd heare oꝝ see any plague

oꝝ

to the Reader.

of misery, he noted it as a thing procured by his own sins, and he added: Domine miserere mei; Lord have mercy vpon me. He vsed in the same booke to note such euill thoughtes as did ryse in him, as of envying the good of other men, thoughtes of vnthankfulnes, of not considering God in his workes, of hardnes and insensiblenes of hart when he dyd see other moued and affected. And thus hee made to himselfe and of himselfe a booke of daily practices of repentance.

Wesides this, they which were familiar with him, might see how he being in their company, vsed to fall often into a sodaine and deepe meditation, in which he would sit with fixed countenance and spirit enuoued, yet speaking nothing a good space. And some times in this silent sitting, plenty of teares should trickle down his cheekes. Sometime he would gett in it, and come out of it with a smiling countenance. Often times haue I sittyen at dinner and supper with hym in the house of that godly harbourer of many Preachers and Seruantes of the Lorde Iesus, I meane Maister Elsyng, when

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When either by occasion of talke had, or
of some view of Gods benefites present,
or some inward cogitation and thought
of his own, he hath fallen into these deep
cogitations, and he would tell me in the
ende such discourses of them, that I dyd
perceiue that sometimes his teares trick-
led out of his eyes, as well for ioy as for
sorrow. Neither was he onely such a
practiser of repentance in himselfe, but a
continuall promouer of others thereunto,
not onely in publike preaching, but also
in private conference and company. For
in all companies where he dyd come, he
would freely reprove any synne and mys-
behaviour which appeared in any per-
son, especially swearers, filthy talkers,
and popish praters. Such neuer depar-
ted out of his company unreproved. And
this he did with such a diuine grace and
Christian maiestie, that ever he stopped
the mouthes of the gaynsayers: For he
spake with power, and yet so sweetely,
that they might see their euill to be euill
and hurtfull vnto them, and vnderstand
that it was good in deede to the which he
laboured to draw them in God.

Lo

to the Reader.

To be short, as his lyfe was, such was his death. His life was a practise, and example, a prouocation to repentance. At his death, as the foresayd history witnesseth, when he was burned in Smithfield, and the flames of fire dyd flye about his eares, his last speech publikly noted and heard was this: Repent England. Thus was our Bradfords a Preacher and an example of that repentance which he dyd preach. Ionas preached to Ninue repentance, and al Ninue, the King, Princes, people, old and yong repented. To England Bradford dyd peeache and yet both preach repentaunce, and surely England hath now much more cause to repent then it had when Bradford lyued & preached repentance. For all states & sortes of parsons in England are now more corrupt then they were then.

Let therefore now Bradfords sermon, his lyfe, his death moue the whole England, to repent al thy peryll. I wylt & warne, that as in Ninue so in England, al from the highest to the lowest do vnfainedly repent: They which are of the Court, they which are of the Church, they which
arh

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are of the Citye, they which are of the
countrey, Princes, Brelates, and people:
let all and euery one repent and depart
from that euill which he hath in hand,
and turne wholly to the Lorde. And I do
humbly beseech thy Maiesty, oh glorious
Lord Iesus, which diddest come to blesse
Israell, turning euery one of them from
their synnes, to worke now by the spirit
in our hartes the same sound repentance
which the holynes dyd preache to men
when thou saydest: Repent, for the king-
dome of God is at hand. This worke in
vs, O gracious God our Saviour. Amen.

And now Reader I leave thee to the
reading and practising of that re-
pentance which Bradford
heare teacheth,

(..)



TO THE CHRIS-
tian Reader Iohn Brad-
forde wysheth the true
knowlsdge and peace of Iesus
Christ, our alone and
omni sufficient Sa-
uionr.
(.)



Great and heauy, is Gods
anger against vs, as the
most greuous plague of
the death of our late King
(a Prince of all that euer
was like Christs ascension into heauē,
in any Region perreles) now fallen vpo
vs, both prognosticate for when Gods
iudgement hath begun with his Child
this our deare dearlyng, let other men
thinke as they can, I surely cannot be
perswaded otherwise, but that a gre-
uous and bitter cup of Gods vengeance
is ready to be poured out for vs English
men to drinke of. The wholpe God
hath beaten to fray the bandeg. Iudge-
ment is begun at Gods house, in Gods
mercy to himwardes he is taken away

15.1.

th.1.

Hebr. ii.

that his eyes should not see the miseries
 which we shall feele. He was to good to
 tary with vs so wicked, so froward, so
 peruers, so obstinate, so malicious, so
 hypocriticall, so couetous, vnclerane, vn-
 true, proude, and carnall a generation.
 I wyl not go adbat to paynt vs out in
 our colours. All the wylde which neuer
 saw England, by hearesay seeth Eng-
 land. God by his plagues and venge-
 aunce, I feare me, wyl paynt vs out,
 and point vs out. We haue so mocked
 with him and his Gospell, that we shall
 feele it is no bounding with him.
 Of long tyme we haue covered our
 couetousnes and carnallitie under the
 cloke of his Gospell, so that all men shal
 see vs to our shame when he shall raise
 his Gospell away & geue it to a people &
 wyl bring forth yfuite's of it: for then
 we appeare as we be. To let his Gos-
 pel tary with vs, he cannot, for we de-
 spise it, contemne it, are gladded with
 it. We disdain his manna: it is but a
 vile meate, thinke we. We would be
 againe in Egypt, and set by the greasy
 fleshyots, to eate againe our Cartlike
 Onions, and Leekes. Withens Gods
 Gospell

M. Bradfords Epistle.

Gospell came amongst vs, we say now
 he had neuer plenty, therefore againe
 let vs go and worship the Quene of
 heauen. Chyldren begynne to gather
 sticks, the fathers kinde the fire, and
 the women make the cakes to offer to
 the Quene of heauen, & to prouoke the
 Lord to anger. The earth cannot abide
 now the wordes & Sermons of Amos:
 the cause of all rebellious Amos & his
 preaching. It is Baals and his folowes
 that makes all out of order. Sundry
 the Gospell is now *παρακλησις* and
υπαλαξ *αγαθη* *βοηθεια* out cast & ruffe
 of the Realme, & is the Desagers:
 therefore out of the houses with them.
 So that I say, God cannot let his Gos-
 pell tary with vs, but must needs take
 it away to do vs some pleasure therein:
 for so shall we tarye for a tyme, as the
 Samaritanes thought when Lot depar-
 ted fro them: as the old men thought
 when Joe crept into his Arke: as the
 Hierosolomitans thought whe the Apo-
 stles went thence to Peltis. When Ier
 they were, then was at paximie. When
 Moyses was absent, then went they to
 eating and drinking, and roic againe re

1c7c.44.

[cre.7.

Amos. 7.

A&C. 17.

Gene.ig.

Gene. 6.

Exod-2

M. Bradfords Epistle.

play. Then was all peace, all was well,
nothing amysse. But alas, sodainly
came the flood and drowned them. Gods
wrath wared hote against them. Then
was weale alway, mourning and woe,
then was crying out, wringing of
hands, renting of clothes, sobbing and
fighnyng for the miseries fallen, out of
the which they could not scape. But oh
ye mourners and cryers out, ye renters
of clothes, why mourne ye? What is
the cause of your misery? The Gospell
is gone, Gods word is little preached,
you were not disquieted with it: Noe
troubleth you not, Lot is departed, the
Apostles are gone. What now is the
cause of these your miseries? Why you
at the length confesse it is your synnes.
Say now it is to late, God called vpon
you, and you would not heare him; ther-
fore yell and cry out now, for he will
not heare you. You bowed your eares
from hearing of Gods law, therefore
your prayer is execrable.

But to come againe to vs English
men, I feare me I say, for vnrthank-
fulnes sake, for our impietie and wre-
dnes, as God hath taken away our
King,

M. Bradfords Epistle.

King, so wyl he take away his Gospel:
yea so we would haue it, then should
all be well, think many. Well, if he
take that away, so; a tyme perchance
we shall be quiet, but at length we shall
feele the want to our wee, at length he
wyl haue at vs, as at Sodome, at Je-
rusalem, and other places. And now he
beginneth to bryue such a bryuing, wher-
in one of vs is lyke to destroy an other,
and so make an open gappe so; forren
enemies to deuour vs, and destroy vs.
The father is agaynst the sonne, the
brotter against the brotther, and Lord
with what conscience? Oh be thou mer-
cyfull vnto vs, and in thine anger re-
member thy mercy, suffer thy selfe to be
intreated, be reconciled vnto vs, may
reconcile vs vnto thee. Oh thou God of
iustice, iudge iustly, oh thou Sonne of
God which camest to destroy the works
of Satan, destroy hys furours now
smoking, and almost set on fyre in this
Realme. We haue sinned, we haue
sinned, and therefore art thou angry, Oh
be not angry so; euer. O vs peace,
peace peace in the Lord: set vs to worke
against synne, against Satan, against

B. 14.

our

M. Bradfords Epistle.

our carnall desires, and geue vs the vic-
tory this way. Thys victorie we ob-
taine by faith. This faith is not with-
out repentance, as her Gentleman wil
shew before her. Before her, I say, in
discerning true faith from false faith,
I say faith, Englishmens faith: for els it
springs out of true faith.

Thys whether then Repentance if
we truly possessed, we should be certain
of true faith, and so assured of the victo-
rie our death, hell, and Sathan. Hys
workes then which he hath tryed by
would quail, God would restore vs po-
litike peace, right should be right and
haue right, Gods Gospell should tary
with vs, religion should be cherished,
superstition suppressed, and so we yet
something happy, notwithstanding the
great losse of our most gracious Liege
soveraine Lord. All these would come
to passe you see, if the Gentleman wher
I speake of, I meane Repentance, were
at Inne with vs. As if he be absent, we
may be certaine that Lady Faith is ab-
sent. Wherefore we cannot but be van-
quished of the world, the flesh, and the
Deuill, and so well Sathans workes
prosper

M. Bradfords Epistle.

prophet, though not in althings to blear
our eyes, yet in that thing which he most
of al desyreth. Therfore to repentance
for our selues privately, and for the
Realme & Church publikely, every one
shuld labour to flyre by both our selues
and others. This, to the end that for my
part I might help, I haue presently put
forth a sermon of Repentance, which
hath lien by me halfe a yeare at the least
for the most part of it. For the last sum-
mer as I was abroade preaching in the
countrey, my channce was to make a
Sermon of repentance, the which was
earnestly of diuers desired of me, that I
shoud geue it them w:itten, or els put
it forth in print. The which thing to
graunt, as I could not (for I had not
w:itten it) so I told them that had so
earnestly desired it. But when no way
would serue, but I must promise them
to write it as I could: I consented to
ther request, that they shoud haue it at
my leasure. This leasure I prolonged
so long, that as (I weene) I offended
them: so did I please my selfe, as one
moze glad to reade other mens wy-
tinges, then in such sort to publish mine

B. iij.

own

M. Bradfords Epistle.

alw for other men to reade: not that
I woulde others not to profyt by me,
but that I knowing how slender my
store is, would be loth for the enemies
to haue iust occasion of euill speaking
and wessing that which simply is spo-
ken. But when I considered this pre-
sent time, to occasion men now to loke
vpon althings in such sorte as might
moue them to goodlines, rather then to
any curious questioning, I for the satis-
fying of my promise, and profyting of
the simple ignorant and rude, haue
now caused this Sermon to be printed:
the which I beseech God for his Chyrties
sake, to ble as a meane whereby of his
mercy it may please him to worke in
me and many others true hartye
repentaunce for our sinnes,
to the glory of his
name.

Thus fare thou well in the Lord
The. xij. of July 1553.

**A fruitfull Sermon of
Repentaunce, made by the**

constant Martyr of Christ M.

John Walsford. 1553.

The lyfe wee haue at thys
present. is the gift of God,
in whom we lyue, moue
and are, and therefore he is cal-
led Iehoua. For the which lyfe
as we should be thankfull, so we
may not in any wyle vse it after
our owne fantasy, but to the ende
for the which it is geue and lent
vs, that is, to the setting forth of
Gods praise and glory by repen-
taunce, cōversion, and obedience
to his good wyl and holy lawes
whereunto bys long suffering
doth (as it were) euen drate vs
if our hartes by impenitency were
not hard enen. And therefore our
life in þe scripture is called a wal-
king, for that as the body dayly
drate

TO SOME SERMON A

Dzaweth moze and moze grace
hys ende, that is the earth: euen
so our soule Dzaweth dayly moze
and moze neare vnto death, that
is, saluation or damnation, hea-
uen or hell.

Of which thing, in that wee
are most careles and very fooles
(for we alvs, are the same to day
we were yester day, and not bet-
ter or nearer to God, but rather
nearer to hell, Sathan, and per-
dition; beyng couetous, idle, car-
nal, secure, negligent, proud. &c.)

I thinke my labour cannot bee
better bestowed, then with the
Baptist, Christ Iesus, and hys
Apostels, to harpe on this string
which of all other is most neces-
sary, and that in these daies most
spectallye. What string is that,
sayth one. Forsoth brother the
string of Repentance, the which
Christ

OF REPENTANCE.

Christ our Saviour did vse first
in his ministry, and as his Mi-
nister at this present I will vse vn-
to you al. Repent, for the kingdome Math. 4.
of heauen is at hand.

This sentence thus pronounced
and preached by our Saviour Je-
sus Christ, as it doth commaund vs
to repent, is to the doing of the
same it sheweth vs a sufficient
cause to stirre vs by thereunto,
namely for that the kingdome of
heauen (which is a kingdome of
all ioy, peace, riches, power, and
pleasure) is at hand, to all such as
do so, that is, as do repent. So
that the meaning hereof is, as
though our saviour might thus
speake presently: **Spr's**, for that
I see you all walking the wrong
way, euen to Sathan & vnto hel
fire, by following the kingdome
of Sathan which now is colour-
red

A SERMON

red vnder the vaine pleasures of
this life, & foolishnes of the flesh
most subtilly, to your bitter vndo-
ing and destruction: behold and
maake well what I say vnto you
The kingdom of heauen, that is, an
other maner of ioy and felicitie,
honour and riches, power and
pleasure then you now perceyue
or enioy, is euen at hand, and at
your backes, as if you wyll turne
againe, that is, repent you, you
shall most truly and pleasantly
feele, see, & inherit. Turne again
therfore I say, that is, Repent, for
this ioy I speake of, eue the king-
dome of heauen is at hand,

Here we may note first the cor-
ruption of our nature in that to
this comāndement, Repent you,
he addeth a cause, for the kingdom
of heauen is at hand, for by reason
of the corruption and sturdines
of

OF REPENTANCE.

of our nature. God vnto all his
commandments commonly ei-
ther addeth some promise to pro-
uoke vs to obedience, or els some
such sufficient cause as cannot
but tickle vs vp to herry inbou-
tyng for the doing of the same:
as here to the commandment
of doing penance he addeth this
xtiologe or cause, saying: For the
kingdome of heauen is at hand.

Againe, in that he ioyneth to
the commandment the cause,
saying: For the kingdome of heauen
is at hand, we may learne that of
the kingdome of heauen, none (so
who the ministry of preaching
doth appertain) can be partaker,
but such as repent & do penance.
Therefore dearely beloved, if you
regard the kingdome of heauen,
in that you cannot enter therein ex-
cept you repent, I beseech you all
of

of euery estate, as you would your
own weale, to repent and do pe-
nance. The which thing that ye
may do, I will do my best now
to helpe you by Gods grace.

But first, because we cannot well
tell what repentance is, through
ignorance and for lacke of know-
ledge and false teaching: I will
(to begin withal) shew you what
repentance is. Repentance or pe-
nante is no English word, but
we borrow it of the Latinites, to
whom penance is a forerunning
in English, in Greeke a being
wofle afterwarde, in Hebrew
conuerſion or turning, the which
conuerſion or turning, in that it
cannot be true & hartly, unto God
eſpecially, without ſome good
hope or truſt of pardon for that
which is already done and paſt,
I may well in this ſort define it
namely

OF REPENTANCE.

namely, that penance is a forgetting or forgetting of our sinnes past, an earnest purpose to amend, or turning to God with a trust of pardon.

This Definition may be divided into three partes: first a forgetting for our syns: Secondly a trust of pardon, which otherwise may be called a persuasion of Gods mercy by the merites of Christ for the forgiveness of our syns: And thirdly, a purpose to amend, or conversion to a new life. The which third or last part cannot be called properly a part, for it is but an effect of penance, as towards the end ye shall see by Gods grace. But lest such as seeke for occasion to speake ryll, should haue any occasion, though they say not out the end of this Sermon: I therefore diuide penance

A SERMON

naunce into the thzee foresayde partes: of sorrowing for our syn of good hope or trust of pardon, and of a new life. Thus you now see what penance is: a sorrowing for syn, a purpose to amend, with a good hope or trust of pardon.

This penance not onely differeth from that which men commonly haue taken to be penance, in saying & doing our enioyned Lady Psalters, seuen Psalmes, fastynges, pilgrimages, almes deedes, and such like things but also from that which the more learned haue declared to consist of thzee partes, namely Contrition, Confession, & Satisfaction.

Contrition they cal a iust & a full sorrow for their sin. for this word iust & ful, in oue of the differences betweene contritiō and attritiō.

Confession they cal a numbering
of al

OF REPENTANCE.

of at their sins in the eare of their
ghostly father; for as I say they
a Iudge cannot absolve without
knowledge of y^e cause or matter.
So cannot the Priest or ghostly fa-
ther absolve from other synnes,
then those which he doth heare.

Satisfaction they call amendes
making vnto God for their syns
by their vndue woorkes, opera in-
debita, woorkes more then they
neede to do, as they terme them.
This is their penance which they
preach, write, & allow. But how
true this genre is, how it agree-
eth with Gods woord, how it is
to be allowed, taught, preached,
and writte, let vs a litle consider.

If a man repent not until he haue
a tust and full sorrowing for his
syns (dearely beloved) when shall
he repent: for inasmuch as hell
fire, & the punishment of the De-

A SERMON

uile is a iust punishment for syn:
 In as much as in all syn there is
 a contempt of God; which is all
 goodnes, and the more there is a
 deserte of all vlnes: alas who can
 beare or feele this iust lawowe,
 this full sorow for our syns, that
 their contricion, which they do so
 discern fro their attrition: Shall
 not man by this doctrine rather
 dispaire, then come by repentance?
 If a mā repent not until he haue
 made confession of all his syns in
 the eare of his ghostly father: If
 a man cannot haue absolution of
 his syns until his sins be told by
 tale and number in the priestes
 eare: in that, as Dauid saith, non
 can vnderstand, which telle the
 bitter all his syns, Delicta quis in-
 telliget: who can vnderstand his sins
 in that Dauid of him selfe com-
 plaineth els where, how that his
 syns

OF REPENTANCE.

syns are ouerflowed his head, & as a heauy burthen doo oppresse him, alas that not a man by this doctrine be betterly diuē from repentāce. Though they haue gon about somthing to make plaister for their sores, of confession oz attrition to alwaie this geare, bidding a man to hope wel of his confession, though it be not so full as is required, and of his confession though he haue not numbred all his syns, if so be þ hee do so much as to him lyeth: dearely beloved in that there is none but þ herein he is guilty (for who doth as much as he may) trow ye that this plaister is not lyke salt for soze eyes? Yes vndoutedly, when they haue done al they can for þ appeasing of consciēces in these pointis, this is the summe. that we yet should hope wel, but yet so hope, that we

C. ij.

must

must hand in a mannering a doub-
ting, whether our syns be for-
gauen. for to beleue remissionē pecca-
torum, that is, to be certau of for-
geuenes of synnes, as our Crede
teacheth vs, they count it a pre-
sumption. Oh abomination, and
that not ouely herein, but in all
their penance as they paynt it.

As coucerning Satisfaction by
their opera indebita, bndue works
that is, by such workes as they
neede not to do, but of their own
voluntarines & wylfulnes (wyl-
fulnes in deede, who seeth not
monstrous abhominacion, blas-
phemy, and even open fighting a-
gaynst God. for if satisfaccion
can be done by man, then Christ
died in vaine for him that so satisfi-
eth, & so raigneth he in vaine, so
is he a Bishop & a Priest in vaine.

Deut 6.1 Gods law requireth loue to God
with

OF REPENTANCE.

with all our hart, soule, power,
might, & strength, so that ther is
nothing can be done to Godward
which is not contained in this co-
mmandement: nothing can be don
ouer & aboue this. Againe, christ
requireth to manwarde, that wee
should loue one another, as he loued
vs. And trow we & we can do any
good thing to our neighborwarde
whych is not herein comprised.

Yea, let them tel me when they
do any thing so in the loue of god
& their neighbour, but that they
had neede to cry, Remitte nobis de-

bita nostra: Forgeue vs our syns. So
far are we of fro satisfying. Doth
not Christ say: VWhen you haue
done al things that I haue comman-
ded you, say that you be but vnprofi-
table seruantes. But nothing to my
word saith God. Des woorkes of
supererogation (yea superabound-

things

C. iij,

nation)

Math. 22,
Mark. 20
Lnke, 10,

John, 3.

Math. 6. 2

Lnke, 17.

Aoc. 22.
Deu. 4. 1,

3

AN ASHERMON TO

nation) say they. VVhat soeuer things are true, (saith the Apostle saint Paul) whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertain to loue, whatsoeuer things are of good report, if there be any vertue, or if ther be any praise, haue you them in your minde, and do them, and the God of peace shalbe with you. I wene this wel looked on, wyl pull vs from popish satisfactory workes, which do deface Chyristes treasures a satisfaction.

In heauen and in earth was there none found that could satisfie Gods anger for our sinnes, or get heaue for man, but onely the sonne of God. Iesus Chyrist, the Lyon of the tribe of Iuda, who by his bloud hath wrought the worke of satisfactiō, and alonely is worthy all honour, glory, and
praise

OF REPENTANCE.

praise, for he hath opened the booke with the seven seales.

Dearely beloued, therefore abhorre this abomination, euen to thinke that there is any other satisfaction to Godward for synne, then Chyistes blood onely. Blasphem it is; and that horrible, to thinke otherwyse. The blood of Christ purifieth (saith saint Iohn) from all synne, and therefore he is called the Lambe slaine from the beginning of the world, because there was neuer syn forgiven of God, nor balbe from the beginning vnto the ende of the world, but only throu Chyistes death: prate the Pope and his prelates, as please them, with theyr pardon, Purgatorie, Purgacions, Placardes, Trentals, Dirigies, woorkes of supererogation, superabominations, &c.

C. liij.

I am

A SERMON

Esay. 45. I am he (saith **the Lord**) which pur-
 reth away thine offences, and that for
 mine own sake, and wyl no more re-
 member thine iniquities. Put me in
 remembraunce (for we wil reason to-
 gether) and tel me what thou hast for
 thee, to make the righteous. Thy first
 father offended sore. &c. **And thus**
writeth St. John: If any man syn,
i. Iohn. 1. we haue an Aduocate (saith he with
 the father, euen Iesus Christ the right-
 eous, and he is the propitiation or sa-
 tisfaction for our syns. **As in the 4.**
chapter he sayth, that God hath
 sent his Sonne to be a propicia-
 tion or satisfaction for our syns,
 accordyng to that which **Paule**
writeth, where he calleth Christ
Hebr. 1. a merciful and faythful Priest, to
 purge the peoples syns: So that
 blinde bussards & peruers Do-
 pists they be which yet will prase
 our merites or workes to satisfy
 for

OF REPENTANCE.

for our syns in parte: in whole
before Baptisme or after. for to
omit the testimonies I brought
out of John & Dauid, which the
blynd cannot but see: I pray you
remember the text out of Esay,
which even now I rehearsed, be-
ing spoken to such as were then
people of God & had bene a long
time, but yet were fallen into gre-
uous syns after their adoption
into the number of Gods childre.
It is for myne own sake (saith God)
that I put away thy syns. Where is
your parting of the stake now?
If it be for Gods owne sake, yf
Christ be the propitiation, then
recant, except you will become
Idolaters, making your workes
God and Christ. Say as Dauid
teacheth, Not to vs Lord not to vs,
but to thy name be the glory.

And it is to be noted, that God
doth

A SERMON TO

behead in their teeth even the
 son of their best father, lest they
 should thinke that yet perchaunce,
 for the righteousnes & goodnes
 of their good fathers, their syns
 might be the sooner pardoned, &
 by God except their works.

*Satisfactio taketh
 ill, for works
 of supereroga-
 tion
 well, for
 1. satisfaction
 2. satisfaction
 3. satisfaction
 4. satisfaction
 5. satisfaction*

If they had taken satisfaction
 for that which is done to a Con-
 gregation publickely by some no-
 table punishment, as in the pri-
 vate Church was used to open
 offenders, sparkles whereof and
 some traces yet remaine, when
 such as have synned in adultery
 go about the church with a Car-
 per in their Mierkes: Or if they
 had made satisfaction for restitu-
 tion to manward of such goodes
 as wrongfully are gotten, the
 which true penance cannot be with-
 out: Or if by satisfaction they had
 ment a new life to make amends
 to

OF REPENTANCE.

to the Congregation thereby, as
by their euill lyfe they did offend
the Congregation, in which sense
the Apostle seemeth to take that
which he writeth in 2. Corin. 7.
where the old Interpreter cal-
leth Apologian, satisfactio, which
rather signifieth a defence or an-
swering againe: If I say, they
had taken satisfactio any of these
waies, then they had done well,
so that the satisfaction to God had
bene left al onely to Christ.

Again, if they had made con-
fession either for that which is to
God priuately, epther for that
which is to the Congregation
publikely, epther for that which
is a free consultation wpth some
one learned in Gods booke & ap-
pointed thereunto, as first it was
bled and I wish were now bled
amongest vs, either for that which
is a

v

is a

is a

TO A SERMON TO

Rom. 1.

Is a reconciliation of one to another, if had bene something: yea if they had made it for faith, because it is a true demonstration of faith, as in shoule we may see, when he calleth Christ the captaine of our confession, that is of our faith (as so Confessours were called in the primative Church, such as manfully did witness their faith with the peril of their lives: if I say, they had taken it thus, then had they done right well.

And so Contrition, if they had left out their subtil distinction betwene it & attrition by this word inst of full, making it a hartie sorrow for theyr synnes, then wee would neuer haue cryed out against them therfore. For we say penance hath thre partes, Contrition, if you vnderstand it for a hartie sorrowing for syn, Confes-

siō n

OF REPENTANCE.

Now, if you vnderstand it for faith
of free pardon in Gods mercy by
Jesus Christ and Satisfaction,
if you vnderstand it not to Gods
wardes) for that onely to Christ
must bee left alone) but to man,
warde in restitution of goddes
torowfully or fraudulent ly gotten,
of name binded by our sinners
and in netwyes of lyfar although,
as I sayd before, and now will
shew more plainly by gods grace
that this last is no part of pe-
nance in dede, but a plaine effect
or fruit of true penance.

I might here bring in examples
of their penance, how penous it
is to be embraced: but let the ex-
ample of their ground suffice. Ju-
das serue, in whom we see all the
parts of their penance, as they de-
scribe it, & yet no withstanding he
was dāned. He was sorry enough

A SERMON

as the effect thereof: he had these
 contrition fully, out of the which
 he confessed his fault saying: I
 haue betrayed innocent blood, and
 therunto he made satisfaction, re-
 storing the money he had recey-
 ued. But yet all was but lost, he
 hanged by himselfe, his docters
 burthout, & he remaineth a child
 of perdition for ever. I would
 wish that this example of Judas
 in whom ye see the parts of these
 penance, contrition, confession, &
 satisfaction, would moue them to
 penance, & to describe it a little bet-
 ter, making hope of trust of Gods
 free mercy a peece thereof. as els
 with Judas they will make all
 Merchauise these wordes, con-
 trition, confession, and satisfactio
 were bled as I haue expounded
 them at the first. But in that we
 see so much danger and hurt by
 vsing

OF REPENTANCE.

hsing them without expositions
either let vs sayne to them open
expositions all waies, or els let vs
not vse them at all, but say as
I haue that penance is a hartie sor-
row for our long a good hope of
freed of pardon through Christ,
which is not without an earnest
purpose to amend, or a new life.
This penance is the thing wher
to all scripture calleth vs. This
penance do I now call you al vnto:
this must be continually in vs
and not for a Lenten season, as we
haue thought: this must increase
dayly more and more in vs: with-
out this we cannot be saued.

Search therefore your hearts al
al swearers, blasphemers, heres,
flatterers, baundy or idle talkers,
jesters, bibbers, couetous, per-
sons, drunkards, gluttons, tobac-
mongers, theeves, murderers,
Iclaime

A SERMON

slouderers, idle liners, negligent
 in their vocation. &c. All such and
 all other as haue not their senses,
 as hope not in Gods mercie for
 pardon, & purpose not hartely to
 amende, to leaue their swearing,
 drunkenness, whoredome, con-
 tounes, idleness. &c. all such, I
 say, shall not be able to enter into
 Gods kingdom, but hell fire is
 prepared for them, weeping and
 gnashing of teeth, whereunto, a-
 las, I feare me, very many will
 needes go, in that very many will
 be as they haue bene, let vs euen
 to the weening of our soulds to
 the stumps, preach and pray ne-
 uer so much to the contrite, and
 that euen in the bowels of Iesus
 Christ, as now I beseech you all,
 all, all, and every others childe,
 to repeate alwayment your soulds,
 to trust in Gods mercie, and to
 amende

OF REPENTANCE.

Amende your lyues.

Now me thinkes ye are somewhat astonied: wherby I gather that presently you desire this repentance, that is, this sorow, good hope, and newnes of lyfe. The which that you may the rather attaine and get to your comforts as I haue gone about to bee a meane to stir vp in you (by Gods grace) this desire of repentance, so through the same grace of God wyl I go about now to shew you how you may haue your desire in this behalfe.

And first concerning this part, namely sorow for your syns, and hartylamenting of the same: for this if you desire the having of it you must beware if you thinke not that of your selues or of your own freewill, by any meanes you can get it. You maye easely de-

D. I. ceine

A SERMON

reue your selues and mock your
selues, thincking more of your
selues then is seemely. All good
thinges, and not peeces of good
thinges, but al good things, saith

James, 1. **S.** James, come from God the
father of light. If therefore pe-
nance be good (as it is good) then
the partes of it be good. fro God
therfore do they come, and not of
our free wyll. It is the Lord that

1. Reg, 2. mortifieth, that bringeth down,
that humbleth, saith the scripture
in sundry places, After thou haddest
stricken my thigh (saith Jeremy) I

Jer. 31. was ashamed. For he sayth, after
thou hadst stricken me, and therfore
praieth he, such in the last words
almost he writeth: Turne vs Lord

Lamen, 5 and we shall be turned. The which
thing David useth verie often.
Wherfore first of al, if thou woul
dest haue this part of penance, as
for

OF REPENTANCE.

for the whole, because it is Gods
gift, so for this part go thou vn- Act. ii.
to God, & make some litle prayer, 1. Tim. 2.
as thou canst, vnto his mercy for
the same, in this or like sort.

¶ Mercifull father of our Sants
our Iesus Christ, because I haue
sinned and done wickedly, & tho-
row thy goodnes haue receiued a
desire of repentance; whertothis
thy long sufferance doth draw
my hard hart. I beseeche thee for
thy mercies sake in CHRIST, to
worke the same repentance in me
and by thy spirit, power, & grace
so to humble, mortify, and reare
my conscience for my syns to sal-
uatio, that in thy good time thou
mayest comfort and quicken me
again through Iesus Christ thy
dearely beloved Sonne. Amen.

¶ After this sort I say, or other
wyse, as thou thinkest good, if
thou

¶ prayer for
contrition

Id. ii.

thou

A SERMON

thou wilt have this first part con-
 trition or sorrow for thy sin. Do
 beg it of God: sorrow Christ. And
 when thou hast asked it, as I
 have laboured to drive thee from
 trusting in thy selfe, so now I go
 about to move thee from flatter-
 ing of thy selfe, from sluggishness
 and negligence, to be diligent to
 use these meanes following.
 1. Into prayer, which I would
 thou shouldest first use as thou
 canst, secondly get thee Gods law
 as a glas to looke in, for in it and
 by it cometh the true know-
 ledge of synne, without which
 knowledge there can be no sor-
 row. For how can a man sorrow
 for his synnes, which knoweth
 not his synnes? As when a man
 is sycke, the first step to health
 is to know his synnes: even so
 to salvation; the first step is to
 know

and f. j.
 for contrition we
 must not
 1. trust in
 2. move be ne-
 1. pray
 2. gods law.
 3. if thou
 4. as a
 5. death

OF REPENTANCE,

know thy Dainnation due for thy
spynnes.

The law of God therfore must
be gotten and wel trocted in, that
is, we must looke in it spirituallly;
& not corporally or carnally, as by
outward word or letter doth de-
clare and offer: and so our Savi-
our teacheth vs in Mathew, ex-
pounding the sixt & seuenth com-
mandements, not onely after the
outward deede, but also after the
hart, making there the anger of
the hart, a kynde of murther, lust-
ing after an other mans wyfe, a
kynde of adultery, &c. &c. &c.
And this is one of the differen-
ces betwene Gods law and mans
lawe, that of this (mans law) I
meane I am not conteinnable, so
long as I obserue outwardly the
same. But gods law goeth to the
thotte & to the hart, condemning

glott

D, liij.

me

A SERMON

me for the inward motion, although outwardly I lyue most holily. As for example: If I kill no mā, though in my hart I hate many law condemneth me not: but otherwyle doth Gods lawe, And why? for it seeth the fountain whence the euil doth spring, If hatred were taken out of the hart, then lostynes in lookes, Detraction in toung, and murder by hand could neuer ensue. If lustyng wer out of the hart, curiosty in countenance, wantonnes in wordes, haudy boldnes in body would not appeare,

James. 2.

4
Roma, 7.

In that therfore this outward euill springes out of the inward corruption: seying Gods law also is a law of liberty, as sayth saynt James: and spirituall, as saith I. Paule: perfectly & spirituallly it is to be vnderstand, if we will truly

OF REPENTANCE.

truly come to the knowledge of
our syns. for of this inward cor-
ruption, reason knoweth but litle
or nothing. I had not knowen Rom. 7.
(sayth Paul) that lusting (which
to reason, and to them which are
guided only by reason, is thought
but a trifle) I had not knowen
sayth he, this lusting to haue ben
syn, if the lawe had not sayd, Non
concupisces, Thou shalt not lust.

To the knowledge therefore of
our syn (without which we can-
not repent or be sozr for our syn)
let vs secondly get vs Gods lawe
as a glasse to looke in : and that
not onely literally, outwardly, or
partly, but also spiritually, in-
wardly, and thoroughly. Let vs
consider the hart, and so shal we
see the foule spots we are stayned
withal, at lest inwardly, whereby
we the rather may be moued to

D. iiii.

partly

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harty sorow and sighing. for as
I. Austen saith, it is a glasse which
teareth no body: but even looke
what a one thou art, so it payn-
teth thee out.

In the law we see it is a foule
spot, not to loue the lord our God
withal) all I say) our hart, soule,
power, might and strength and
that continually.

In the law it is a foule spot, not
onely to make to our selues anye
grauen Image or similitude, to
bowe thereto. &c. but also not to
frame our selues wholly after the
image whereto we are made, not
to bowe to it, to worship it.

In the law we see that it is a
foule spot, not onely to take Gods
name in vayne, but also not ear-
nestly, hartely, and even continu-
ally to call vpon his name onely,
to geue thanks vnto him, to be-
leue,

OF REPENTANCE,

leue, to publish, and lyue his holy word.

In Gods lawe we see it is a soule spot to our soules, not onely to bee an open prophaner of the Saboth day, but also not to rest from our own wordes & workes, that the Lord might both speake and worke in vs and by vs, not to heare his holy word, not to communicate his Sacraments, not to geue occasion to others to holynes by our example in godly workes and reuerent esteeming of the ministry of his word.

In Gods lawe we see it a soule spot to our soules, not onely to be an open disobeyer of our Parents Magistrates, Maisters, & such as be in any authority ouer vs, but also not to honour such euen in our hearts, nor to geue thanks to God for them, not to pray for the
to

A SERMON

to w^hde, to helpe, o^r relieue th^e, to
 heare with th^e infirmitie. &c.
In Gods law we see it is a foule
 spot in our soules, not onely to be
 a manqueller in hatred, malpce,
 proud lokes, blags, backbiting,
 raving, o^r bodily slaughter : but
 also not to loue our neighbours,
 yea our enemies, euen in our
 hearts, & to declare the same in all
 our lectures, wordes, & workes.

In Gods lawes we see it a foule
 spot to our soules, not onely to be
 a whoremonger in lusting in our
 hearts, in wanton looking, in vn-
 cleane and wanton talking, in ac-
 tual doing dishonestly with our
 neighbours wyle, daughter, ser-
 uant. &c. but also not to be chaste,
 sober, temperate in hart, lookes,
 tong, apparel, deedes, & to helpe
 others therunto accordyngly. &c.

In gods lawe we see it is a foule
 spot

OF REPENTANCE.

spot to our foules, not onely in hart to couet, in looke or word to flatter, lye, colour, &c. in deede to take away any thing which pertayneth to another: but also in hart, countenance, word & deede, not to keepe, saue, & defend that which pertayneth to thy neyghbour, as thou woldest thine own.

In Gods law we may see it a foule spot, not onely to lie or bear false wytnes against anye man, but also not to haue as great care ouer thy neighbours name, as ouer thine own.

Synne in Gods law it is we may see and a foule spot, not onely to consent to euil lust, or carnal desires, but euen the very naturall or carnall lustes and desyres themselves for so I may cal the, nature it selfe being now so corrupted wth sin, and selfe loue, and
many

A SERMON

many such lyke. By reason where
of I trow there is none that
tooteth well herein; but though
he be blameles to the woold, and
faire to the shew, yet certainly in
wardly his face is foule acaped;
and so shamefull, sauncy, maungy,
pocky and scabbed, that he canot
but be sorowful at the contemplation
thereof, & that so much more, by
how much he continueth to loke
in this glasse accordingly.
And thus much concerning the
secod meane to the stirring vp of
sorrow for our sin, that next vnto
prayer, we should tooke in Gods
law spiritually. The which too-
ting it we hie with prayer as I
sayd let vs not doubt but at the
length Gods spiritte wyl wooke
as now to such as beleue, for to
the vnbeleuers al is in vaine, ther
eyes are stark mynd, they can see
nothing

OF REPENTANCE

nothing) to such as beleue (I say)
 I trust somthing is done euen al
 ready. But if neether by prayer
 nor by footing in Gods law spi-
 ritually, as yet thy hart vnbele-
 uing hart feeleth no sorrow nor
 lamenting for thy syn, thirdly,
 looke vpon the tag tyed to Gods
 law: for as to mans law there is
 a tag tyed, that is a penaltie, so is
 ther to Gods law a tag tyed, that
 is a penaltie, and that no small
 one, but such a great one as canot
 but make vs to cast our currys-
 tapes betwene our legs, if wee
 beleue it, for all is to dye if we
 be faithles, not to priene before
 we feele, as in the law is said.
 This tag is Gods ma' ediction
 or curse. *Maledictus omnis* (saith it)
qui non permanet in omnibus quae
scripta sunt in libro legis, ut faciat eam,
Uoe, et cetera (sayth) he is all, no
 exception,

A SERMON

expection, all, sayth God, which
continueth not in al thinges (for
he that is guilty of one, is guilty of
the whole, sayth s. James:) in all
thinges therfore, (saith the holy
Ghost) which are wrytten in the
booke of the law to do them. We
sayth not to heare them, to take
of them, to dispute of them, but
to do them.

Who is he now that doth these?
Rara avis, fewe such Byrdes, yea
none at al. For alate gone out of
the way, though not outwardly
by word or dede, yet inwardly at
the least by default and wanting
of that which is required: so that
a childe of one nightes age is not
pure, but (by reason of byrth syn
in daunger of Gods malediction:
much more then we, which alas
haue droonken in iniquitie as it
were water, as Job sayth, But
yet

Iob. 15.

OF REPENTANCE.

pet alas we quake not,

Tell me now, good brother,
why doo you so lyghtly consider
Gods curse, that for your synnes
past you are so careles as though
you had made a counsaunt wth
death and damnation, as the wic-
ked did in Clayes time: What is
Gods curser? At the Popes curse
with booke, bel & candle, oh how
trembled we, which heard it but
onely though the same was not
directed vnto vs, but vnto others
for this Gods curse which is in-
comparable more sel and impor-
table, and is directed to vs, yea
hanging ouer vs all by reason of
our syns, alas, how careles are
we. Oh faithles hard hearts. Oh
Izabels gesses, rocked and laid
a sleepe in her bed. Oh wicked
wretches, which being com into
the depth of syn, do contemne the
same

Apoc. 3.

A S E R M O N

same. O sorrowles synners and
shameles drinking harlots.

Is not the anger of a King
death? and is the anger of the
King of all kinges a matter to
be so lightly regarded as we do
regard it; which for our synnes
are so tetchles, that we sing and
keepe it out. As waxe melteth a
way at the heate of the fire (saith
Dauid) so do the wicked perish
at the face or countenance of the
Lord. If, dearly beloved; hys
face be so terrible & intollerable
for sinners and the wicked, what
roboe we his hand is. At the face
or appearing of Gods anger, the
earth trembleth: but wee earth,
earthly, yea stones, yron, & yntes,
tremble nothing at all. If we wil
not tremble in hearing, wo vnto
vs, for then shal we be crashed in
peeces in feeling. If a Lion roze
the

OF REPENTANCE.

the beastes quake: but wee are worse then beastes, which quake nothing at the roying of the Lord. I meane the Lord of hostes. And why? because the curle of God, ^{2. Tim. 2.} hardnes of hart is already fallen vpon vs, so els we could not but lament and tremble for our syns: if not for the shame and foulnes therof, yet at the least for the malediction and curle of God, which hangeth ouer vs for our synnes.

Lord be mercyfull vnto vs for thy Christs sake and spare vs, in thyne anger remember thy mercy towards vs. Amen.

And thus much for the thyrd thing to the mouing of vs to sorrow for our syns, that is, for the ragtyrd to Gods law. I meane for the malediction and curle of God. But if our hartis be so hard that thouow these we yet fele not hartly

C. j.

hartly

A SERMON

4 #
 party for our syns. Let vs
 fourthly set before vs examples
 past and present, old & new, that
 thereby the holy spirite may be ef-
 fectual to worke in his time thys
 worke of sorrowing for our syn.

Looke vpon Gods anger for
 syn in Adam and Eue, for eating
 a peece of an apple. Were not they
 the dearest creatures of God, call-
 ed out of Paradise? Were not they
 subject to mortalltye, treauell, la-
 bour, &c. Was not the earth ac-
 cursed for their syns? Do not we
 all, men in labour, women in tra-
 ueling with child, & all in death,
 mortalitye & miserie, even in this
 life feeble the same? And was God
 so angry for their syn, and he be-
 ing the same God, wyl he say no-
 thin. to vs for ours (alas) much
 more horrible then the eating
 of one peece of an apple.

In

OF REPENTANCE.

In the tyme of Noe and Lot

Gene. 6.

Genel. 19.

God destroyed the whole world
with water, and the cities of Sodom
and Gomorrah. He boim a
Adamah with fire and brimstone
from heauen for their sing, name-
ly for their whooredomes, pryde
pdenes, vniuersityfulnes to the
poore, tirany. &c. In which wrath
of God euen the very Babes,
Birdes, foules, fishes, herbes,
trees, and gras perished: & think
we that nothing wil be spoken to
vs, much worse & more abomi-
nable then they: for al men may
see if they wyl, that the whoore-
domes, pryde, vniuersityfulnes, ty-
ranny. &c. of England, far passeth
in this age, any age þeuer was

before. Lots wife looking backe, Genel. 19
was turned into a salt ston: and
wyl our looking backe again, yea
our turning backe againe to our

E. 11.

wicked.

*in some I wrote
of Sodoms for
we are more
wicked.
we have more
pervers.*

A SERMON TO

wickednes do vs no hurt; If we
wer not already moze blind then
beetels, we would blush. Pharaas
his hart was hardened so that no
myracle coulde conuert him: if
ours were anye thing soft, wee
would begyn to sob.

Iosua &
Caleb.

Of fyve hundzed thousand men
alonely but twaine entred into
the land of promise, bicause they
had ten times sinned against the

Num. 14.

Lozd, as he him selfe sayth: and
trow we that God wil not sweare
in his wrath, that we shall neuer
enter into his rest, whych haue
synned so many ten times as we
haue toes & fingers, yea heares
of our heades and brardes (I
feare me) and yet we passe not.

Leuit. 24,

Num. 15.

The man that swaure, & he that
gathered stekes on the Saboth
day, were stoned to death: but
we think our swearing is no syn,

our

OF REPENTANCE.

our bibbing, rioting, yea whores
hunting on the Saboth day plea
seth God, or els we would some
things amend our manners. 1. Reg. 5.

Helias negligence in correcting
his sonnes, ripped big necks in
two: but ours which pamper vp
our children lyke puppets, wyl
put vs to no plounge. Helias
sonnes for disobeying their fa
thers admonition, brought ouer
them Gods vengeance: and will
our stabburnes do nothing.

Sauls malice to Dauid, 3. Regu.
21. 22.
cads displeasure against Naboth
brought their bloud to the ground
for Dogs to eate, yea their chil
dren were hanged vp and slaine 4. Reg. 21.
4. Reg. 10.
for this geare: but we continue
in malice, enuye and murther, as
though wee were able to wage
warre with the Lord.

Dauids adultery with Bethsa

E.iii. be, was

A SERMON

he was visited on the child borne,
on Dauid's daughter defiled by
her brother, and on his children
one slaying an other his wives
defiled by his own sonne, on him
selfe driuen out of his Reame in
his old age, and otherwise also,
although he must hartely repen-
ted his synne: but we are more
deere vnto God the Dauid, which
yet was a man after Gods own
hart, or els wee coulde not but
tremble, and begyn to repent.

The rich gluttons gay paunch
filling: what did it? It brought
him to hel: a haue we a plackard
that God wyl do nothing to vs?

Achams subtyl theft prouoked
Gods anger aganist all Israell:
and our subtiltie, yea open extor-
tion is so fyne and politicke, that
God cannot espy it.

Elez his courtousnes, brought
it not

OF REPENTANCE.

if not the leprose, upon him, & on
all his seed: Judas also hanged
himself. But the incurousnes of
Caiaphas is of an other sort and
colour. Wel, if it were so, the same
Caiaphas would not be a single

Anania and Saphira being
likened to them in a sort; but
ours how prolonged is our life the
longer, so last in eternall death.

The false witnessses of the two
Judges against Saulanna, spoke
ed on their owne pates, and so
will ours do at length.

But what go I about to amouch
ancient examples, where dayly
experience doth teach. The sweat
the other yeare, the strokes the
winter following, will be to weigh
them in the same balances. The
hanging and killing of men them-
selues, which are (alas) to be seen in
all places, require us to register

Exm.

them

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OF REPENTANCE
A SERMON

them in the same roles. As the
least in Children, Infantes, and
such like, who yet cannot utter
by word or deed, we see Gods
anger and his wrath in punishing
them by sickness, death, or other
of such like. It plainly sheweth
that we cannot see and discern
Gods wrath, for we have uttered
out this of late more abundantly
by word and deed.

And here would I have you
on Gods anger, yet so freely, that
we cannot but smell it, although
we stop our noses never so much.
I pray God we smell it not more
freely hereafter, I mene it forsooth
(for I know you looke for it) in
our hearts late soneraygne Lord
the kings Majesty. You all know
he was but a child in years. Be-
lieved he was not with notorious
offences. Defiled quoth ye? nay
rather

OF REPENTANCE.

father adozned wyth so manie
 goodly giftes & wonderfull qua-
 lities, as neuer Prince was from
 the beginning of the worlde,
 Should I speake of hys wyse-
 dome, of hys ripenes in iudge-
 ment, of hys learning, of hys gods-
 ly zeale, of hys earli hart, fatherly
 care for hys Commons, nurelly
 sollicitude for religion, &c. May so
 many thinges are to be spoken in
 commendation of Gods exceeding
 graces in this child, that as Sa-
 luti writeth of Carthage, I had
 rather speake nothing, then so
 little, in that so much is to write,
 this gift God gave vnto vs Eng-
 lish men before all nations vnder
 the sunne, & that of his exceeding
 love towards vs. But alas and
 wofull day: for our unthankfulness
 sake, for our this sake, for our care-
 lesse and prophane living, Gods
 anger

A SERMON

anger hath touched not onely the
body, but also the minde of our
king by a long sickness, and at
length hath taken him away by
death, death, cruell death, feare-
full death.

Oh, if Gods iudgemēt be begun
on him, which as he was the che-
fest, so I thinke the holpest, and
goddest in the Realme of Eng-
land, (alas) what wil it be on vs,
whose syns are ouergrown so
our heades, that they are cliued
vp into heauen. I pray you, my
good brethzen, know that Gods
anger to our syn towards vs,
cannot but be great, yea so fell, in
that we see it was so great, that
our good king could not beare it.
What followed to Jehoiachin after
the death of Iolias. And I saye,
England, & gene vs repentance,
my hart wil not suffer me to tary
longer

OF REPENTANCE,

longer herein. I trow thys wyl
thrust out some teares of repen
tance.

If therefore to prayer for Gods
feare, the tooting in Gods glas, &
the tag therto wyl not burst open
thy blackish hart, yet, I trow
the tooting to and fro of these ex
amples, and specially of oue late
kpng, and this troublesome time
wyl tumble some teares out of
thyne hart, if thou shyl pray for
Gods spirit accordingly. For who
art thou (thinke alwayes wth
thy selfe) that God should spare
thee moze then them whose exam
ples þ hast heard. What friends
hast thou? Were nat of these
kings, Prophets, Apostles, lear
ned, and come of holy stockes? I
deceive my selfe (think thou wth
thy selfe) if I beleue that God be
ing the same God þ he was, wyl
spare

A SERMON

spare me, whose wickednes is no
 lesse, but much more then some of
 theirs. He hateth synne now as
 much as euer he did. The longer
 he spareth, the greater vengeance
 will fall the deeper he draweth his
 bow, the sozer will he fast pearce.
 But if yet thy hart be so harde-
 ned that all this geare wyl not
 moue thee. surely thou art in a
 very euill estate, and remedye now
 knowe I none. What sayd I none
 knowe I none: Yes, there is one
 which is surety, as they say, to
 serue, if any thyng wyl serue. You
 looke to know what this is. For
 soth the passion and death of Je-
 sus Christ. You know the cause
 why Christ became man and suf-
 fered as he suffered, was the sinne
 of his people, that he might save
 them fro the same. Consider the
 greatnes of the love, I mean spu-
 by

OF REPENTANCE.

by the greatnes of the Surgion
and of the salue, Who was the
Surgion: No Angel, no Saint,
no Archangel, no power, no crea-
ture in heauen nor in earth, but
onely he by whom althings wer
made, all thinges are ruled also
even Gods own Dearling & onely
beloued sonne, becomming man.

Oh what a great thing is thys
that could not be done by the An-
gels, Archangels, Potestates, po-
wers, or al the creatures of God,
without his own sonne, who yet
must needes be thrust out of hea-
uen, as a man would say, to take
our nature & become man: Here
haue ye the Surgion: great was
the cure that thys mighty Lord
tooke in hand.

Now, what was the salue. For
soth deare geate, & of many com-
positions: I cannot recite al, but
rather

A SERMON

rather must leaue it to your hartly
 considerations. Thzee and thirty
 yeares was he curyng our soze.
 He sought it earnestly by fasting,
 watching, praying, &c. The same
 night that he was betrayed: I
 reade how busly he was about a
 plaster in the garden, when he li-
 ing flat on the ground, praying
 with teares, & that of bloud not a
 few, but so manye as dyd flow
 down on the ground againe, cry-
 ing on this sort: Father: saith he)
 if it be possible, let this cup depart fro
 me, that is, if it be possible that
 els the syns of mankinde can be
 taken away, graunt that it may
 be so. Thou heardest Moyses cry-
 yng for the idolaters: Thou hear-
 dest Lot for the Soarites: Sa-
 muel, Dauid, and many other for
 the Israelites, and deare father,
 I onely am thine own sonne, as
 thou

OF REPENTANCE.

thou hast said, in whom thou art
well pleased, wylt thou not heare
me: I haue by the space of thye
& thirty yeres done alwayes thy
soyl: I haue so humbled my selfe
that I would become an abiect &
inongest then to obey thee. Ther-
fore, Deare father, if it be possible,
graunt my request, save mankind
now without any further labour
salues, or plasters, But pet (sayth
he) not as I wyl, but as thou wylt.

But sir, what herd he: Though
he shed bloud & water in making
his plaster for our soze of syn, pet
it framed not. Twyse he cryed
without comfort: yea though to
comfort him God sent an Angel,
we yet knowe þ this plaster was
not allowed for sufficient, vntill
hereunto Christ Iesus was be-
trayed, forsaken of all his Disci-
ples, for woene of his dearely be-
loued

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loured, bound lyke a therse, belned
on, buffeted, whipped, scourged,
crowned with thornes, derided,
crucified, racked, nayled, hanged
bp betwene two theenes, curied
and rayled upon, knocked in misery,
and had genen bp the ghost
then bowed downe the head of
Christ, that is, God the father,
which is the head of Christ, then
allowed he the plaster to be suffici-
ent & good for the healing of our
soze, which is syn. Now would
God abide our vyleth, because the
stink, that is, damnation or gil-
tynes, was taken away by the
sweete sauer of the vyleth of this
Lambe, thus offered oure for al.

So that here, dearely beloved
we as in a glasse may see, to the
dooosyng of our blockyshe hard
hartes, Gods great iudgement
and anger agaynst synne. The
Lord

OF REPENTANCE

Lord of Lords, & King of Kings
the brightness of Gods glory, the
fountaine of Gods love, the dearling of his
Father, in whom he is well plea-
sed, vagerly betwene two cheues,
crying for thee & me, and for vs
all: My God, my God, why hast thou
forsaken me? Oh hard hearts that
we haue, which make us for-
get. Look on this: take in the
very hart of Christ pratted with
a spear, whereby thou wast free
and receiue Gods holy displeasure
for thine. Woe to the hard hart
that pratted it.

And thus much for the first part
of repentance, I meane for the
meanes of working contrition,
first vse prayer: then looke on
Gods law, and see his curse;
fourthly see examples of his an-
ger before thee: and last of all set
before thee the death of Christ.

f.i. From

Gene. 6.
Genes. 19.

2. and 1.
d. 1. 1.

4. 1. 1. 1.

vid. infra D. 11.

Genes. 19.

A SERMON

From this and prayer cease not,
 for thou feele some hartie sorrow
 for thy sin. The which whē thou
 feelest, then labour for the other
 part, that is, sayth on this sort.

Iosua &
 Caleb.

Num. 14.

As first in contrition I wylled
 thee not to trust to thy free wyl
 for the assaying of it, so doe I
 wyl thee in thys. sayth is so far
 from the reach of mans free wyl,
 that to reason it is plaine foolish-
 nes. Therefore thou must first go
 to God, whose gift it is: thou
 must I say, get thee to the father
 of mercy. whose worke it is, that
 as he hath brought thee downe
 by confession and humbled thee,
 so he would geue thee sayth, raise
 thee vp, and exalt thee.

Leuit. 24,
 Num. 15.

On this manner therefore, with
 the Apostels and the pure man in
 the Gospell that cryed: Lord en-
 crease our sayth: Lord helpe my vn-
 belefe,

OF REPENTANCE.

believe, pray thou and say : O
mercifull God and deare father
of our Lord and Saviour Iesus
Christ, in whom as thou art wel
pleased, so hast thou commanded
vs to heare him, for as much as he
often byddeth vs to aske of thee,
and thereto promisseth that thou
wilt heare vs and graunt vs that
which in his name we shall aske
of thee: loe gracious father. I
am bold to beg of thy mercy thou
row thy sonne Iesus Christ, one
sparkle of true faith and certaine
perswasion of thy goodnes & loue
towards me in Christ, whereby
through I being assured of the
pardon of all my syns, by the mer-
cies of Christ, thy sonne, may be
thankfull to thee, loue thee and
serue thee in holynes and righte-
ousnes al the daies of my lyfe.

Oathys for I say, or other wise

I. ij.

as

*A prayer for
faith.*

Tim. 2.

EDWARD MON

as God shall move thee, pray thou
 first of all, & look for thy requite
 at Gods hand without any doub-
 ting, though faith with thou see
 temptation & shame: for oftentimes we
 have thynges of God given us
 long before we seele them as we
 would have. Now unto this prayer
 be thou the more ready to oblige.
 After prayer: for faith, which I
 would should be kept: secondly,
 because the same I bringe thee out of
 the hearing, and of all things: What
 sing, Canons, Councils, Decret-
 ists, Decrees, yea of the hea-
 ring of Gods word: yet the
 Gods word, but not that part
 which leaveth specially comfort
 thou, that is the word of power
 past, which leaveth specially id
 consolation and certain persua-
 sion of Gods love towarde thee,
 that is, the Gospel or publication
 of

OF REPENTANCE,

of Gods mercy in Christ, I mean
the free promises.

But here thou must know, that
there is two kindes of promises:
one, which are property of the
law, an other which are property
of Gospel. In the promises of
the law we may indeed beheld
Gods mercy, but so that it hange
eth vpon the condition of our wor-
thynges, as if thou loue the Lord
with all thy hart, &c. thou shalt
finde mercy. This kinde of pro-
mises, though it declare vnto vs
Gods loue, whych promyseth
where he needeth not, yet vnto
him that feeleth not christ, which
is the ende of the law, they are so
far from comfortyng, that vtterly
with the law they bring man to
great dispaire: so greatly we are
corrupt, for none so loueth God
as he ought to doo. From these
I. iij. there

A SERMON

therefore get thee to the other promises of the Gospel, in which we may see such plenty and franke liberallitie of Gods goodnes, that we cannot but be much comforted, though we haue very deepe ly spinned.

For these promises of the Gospel do not hang on the condition of our worthines, as the promises of the law do: but they depend and hang on Gods truth, that as God is true, so they cannot but be performed to all them which lay hold on them by sayth, I had almost sayd, which cast them not away by vnbelieve:

Marke in them therefore two things, namely, that as wel they are free promises without any condition of our worthines, as also that they are vniversal, offered to all, al (I say) which are not so
Sub?

OF REPENTANCE.

Rubbushes to keepe syth they
 handes whereby they would re-
 ceive this almes in their bosoms, ^{1. Reg. 5.}
 by vnbeliefe. As concerning In-
 fantes and chyldzen, you knowe I
 now speake not, but concerning
 such as be of yeares of discretioun
 And now you looke that I wold
 geue you a tast of these promises
 which are both free & vniuersall
 excepting none but such as excepte
 themselves. Well, you shall haue
 one or two for a say.

In the thyrd of John sayth our ^{3. Reg. 21, 22.}
Sauour: So God the Father loued
 the world, that he wold geue his dear
 lyng, his own onely sonne, that all
 that beleue in him should not perish ^{4. Reg. 31.}
 but haue euerlasting lyfe. ^{4. Reg. 10.} Loe syth,
 he sayth not that some might haue
 life: but all, sayth he. And what
 al: Al that loue hym with al their
 hartes: al that haue lyued a god-
 ly life:

f. llll.

ly life:

A SERMON

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 In life. Say al that beleue in him
 Although thou hast liued a most
 wicked and horrible life, if now
 thou beleue in him, thou shalt be
 saued. Is not this sweete geare?

Againe sayth Christ: Come vn-
 to me al ye that labour and are laden,
 and I wyll refresh you. Let vs a lit-
 tle looke ou this letter: Come vn-
 to me. Who should come? Lords,
 Priests, Holy men, Monkes,
 friers, Dea Coblers, Tinkers,
 whores, theeuers, murderers al-
 so, if they lament their synes.

233
 Come vnto me (saith he) all ye that
 labour and are laden, that is, which
 are a frayd of your synes, And
 what wilt thou do Lord? And I
 wyll refresh you, sayth he.

234
 Ob what a thing is this: And
 I wyll refresh you. What you who
 spake this: He that neuer told
 vs: He is the trueth, there was
 neuer

O F R E P E N T A N C E.

never gyle found in his mouth:
and now will bee he be true to
thee good brother, which art sorry
for thy greivous syns: no for both
Heaven and earth shal passe a pe-
rie, but his word shal neuer fade.

Saith Dauid sayth the God would
haue all men saved: I say, he excep-
teth none. And to Titus: The
grace of God bringeth salvation to all
men, as from Adam all haue re-
ceiued synne to damnation: so by
Christ all haue grace offered to sal-
uation, if they reiect not the same.
I speake not now of infanten, I
say: no: I neede not to enter in
to the matter of predestination. In
preaching of repentance, I would
gather toher I could with Christ.

As surely as I lyue (sayth God) I
wyl not the death of a synner. Ne-
y a synner. Yea. Lo, God swea-
reth he wyl not the death. Heu-

ened

canst

A SERMON

canst thou now perish. Consider
with thy selfe what profit thou
shouldest haue to beleue thyselfe to
be true to others, if not to thy self
also. Sathan doth so. Rather co-
sider with Peter, that the pro-
mise of saluation pertaineth not
onely to them which are nye, that
is to such as are fallen a litle: but
also to all whom the Lord hath
called, be they neuer so farre of.

Loe, now by me the Lord cal-
leth thee thou man. thou woman
that art very far of. The promise
therfore pertaineth to thee: nedes
must thou be saued, except thou
with Sathan say, God is false:
and yet if thou do so, God is faith-
ful, and cannot deny him selfe: as
thou shalt feele by his plagues in
hell, for so dishonouring God, to
think that he is not true. Wyl be
be found false now. The matter
hang-

OF REPENTANCE.

hangeth not on thy worthynes,
but it hangeth on Gods truth.
Clap hold on it, and I warrant
thee Christ is the propitiatioⁿ for
our syns, yea, for the syns of the
whole world: beleue this man, I
know thou beleuest it: say there-
fore in thy hart Ayl, Domine adau-
geminihi fidē: Lord increase my faith:
Lord help my vnbeliefe. Blessed are
they which see not (by reasoⁿ) this
geare, but yet beleue. Hope man,
past all hope, as Abraham did.

And thus much for a taste of
these promises, which are euery
where, not onely in the new testa-
ment, but also in the old. Reade
the last ende of Leuiticus. 26. The
Prophet Esay. 30. where he saith:
God tarieth looking for thee to shew
thee mercy. Also the .40. and so
fourth to the .60. Reade also the
2. Regum. 24. Psal. 33. Ioc. 1. 28.

How

A SERMON

How be it, if this geare wyl not
 serue, if yet thou feelest no fayth,
 no certayne perswasion of Gods
 loue: then vnto prayer and dili-
 gent considering of the free and
 vniuersal promises of the Gospel
 thidly set before thee those be-
 nefites which God hath tofore ge-
 uen thee, & presently geueth thee
 Consider how he hath made thee
 a man or a woman, which might
 haue made thee a Toade, a Dog
 And why did he this: Merely be-
 cause he loued thee. And trowest
 thou, that if he loued thee when
 thou wast not, to make thee such
 a one as he most graciously hath
 made thee: wyl he not now loue
 thee being bys handys woorkes?
 Doth he hate any thing that he
 made? Is there vnablenes with
 hym. Doth he loue for a day, and
 so farewel: No forsooth, he loueth
 to

OF REPENTANCE.

to the end. his mercy endureth
forever. Say therefore with Job
Operi manum tuarum, porrige dex-
teram, that is, To the woork of
thy handes put thy helping hand.

Againe, hath he not made thee
a Christian man or woman, wher
if he would, he might have made
thee a Turke or Paynime. Chys
then knowest he did of love. And
dost thou thinke his love is les-
soned if thou lament thy sinnes.
Is his hand shortened for hel-
ping thee? Can a woman forget
the chyld of her wombe? and
though she should do it, yett will
not I forget thee, saith the Lord
He hath given thee hyng, to les-
theare, go. He hath given thee
thy reason, discretion. He
hath long spared thee and borne
with thee when thou never pur-
posedst to repent, and now thou

A SERMON

repenting, wyl be not geue thee mercy. Wherefoze doth he geue thee to lyue at thys present to heare me to speake this, and me to speake this, but of loue to vs all. Wherfoze let vs pray him, that he wuld adde to this, that we might beleue these loue tokens that he loneth vs, and in dedde he wyl do it. Lord open our eyes, in thy gittes to see thy gracious goodnes, Amen.

But to tary in this I wyl not. Let every man consider Gods benefites past and present, publyke and priuate, spiritual and corporall, to the confirming of vs sayth concerning the promises of the Gospell for the pardon of hye synnes. I wyl now go about to shew you a fourth meane to confirme your sayth in thys geare, even by examples. Of these ther are

OF REPENTANCE.

are in the scriptures, very many,
as also daily experience both di-
uersly teach the same, if we were
diligent to obserue things accor-
dingly: wherefore I wyl be more
briefe herein, hauiug respect to
time, which stealeth fast away.

Adam in Paradise transgressed
griuously, as the painfull punish-
ment which we al as yet do feele
prooueth, if nothing els. Though
by reason of hys syn he displeased
God sore, and ran away from
God, (for he would haue hid him
selfe, nea hee would haue made
God the causer of his syn in that
he gaue him such a mate, so farre
was he from asking mercy) yet
all this notwithstanding, God
turned his scarce wrath nyether
vpon him nor Eue, which also re-
quired not mercy, but vpon the
the serpent Sathan: promising

vnto

ADAM SERMON TO

vnto them a Ieue. Ieue Child
 by whom they as yet longed should
 be deliuered. In token wherof
 though they were cast out of Pa-
 radise for their nurture, to serue
 in forso which would not serue
 in to yet he made them apparel
 to couer their bodies, a visible
 Sacrament and token of his in-
 finite lone and grace concerning
 their soules. If God was so mercif-
 ul to Adam with so for want
 his comanndement, a rather bla-
 med God then asked mercy, cra-
 ed thou, oh man, that he wold not
 be merciful to thee, wold blame
 thy selfe, and desire pardon.
 To Cain he offered mercy, if he
 would haue asked it. What hast
 thou done, sayth God. The voice
 of thy brothers bloud cryeth vnto me
 out of the earth. Oh mercifull God
 (would Cain haue sayd) I con-
 fesse

OF REPENTANCE.

for it: But alas, he dyd not so,
and therfore said God: Now, that
is, in that thou desyest not mer-
cy, now, I say, be thou accursed. &c.
Loto the reprobate he offered
mercy, and will he Denye it thee
which art his child.

Noah, did not he syn and was
drunke: Good Lot also both in
Sodom dissembled a little with
the Angels, prolonging the time,
and out of Sodom he fell verie
foule: as did Judas, and the Pa-
triarques against Joseph, but yet
I weene they found mercy. Moy-
ses, Miriam, Aaron, though they
stumbled a little, yet receaved they
mercy: yea the people in the wylde
Denyes often spured a displeased
God, so that he was purposed to
haue destroyed them: Let me as-
sume, sayth he to Moses, that I
may destroy them: but Moses

Gene 9

Genes 19

Genes 39

G. 1.

dyd

A SERMON

Dyd not let him alone, for he pray-
 ed still for them, and therefore
 God spared them. If the people
 were spared through Moyses
 prayer, they not praying with
 him; but rather woodwhipping
 their golden calfe, eating, drink-
 ing, & makingolly good there,
 why shouldst thou doubt whe-
 ther God will be merciful to thee
 having, as in dede thou hast, one
 much better then Moyses to pray
 for thee and with thee, even Je-
 sus Christ, who sitteth on the
 right hand of his father, & pray-
 eth for vs, being no lesse faythful
 in his fathers house the Church
 then Moyses was in the Syna-
 goge. Dauid y good King had
 a soule foyle when he committed
 whoredome with his faythful ser-
 vants wife Bethsabe: wherunto
 he added also a mischeuous mar-
 ther

Josua &
 Caleb,

Num. 14.

Leuit. 24,
 Num. 15.

OF REPENTANCE.

ther, raising her husband his most
faithful soldour vnto be slaine,
wth an honest company of his most
vallant men of war, & that with
the sword of the uncircumcised. Tim. 2.

In this his syn, though a great
while he lay asleep: (as many do
nowe a dayes, God geue them
good waking) thinking by the
sacrifices he offered all was wel,
God was content: yea at length
when the Prophet by a parable
had opened the poke, & brought
him in remembrance of his own
sinne in such sort, that he gaue
iudgement against himself: then
quaked he, his sacrifices had no
more taken away his syns, then
durst Johns trentals and wag
ging of his fingers ouer y^e heads
of such as hee asleepe in their sins
(out of the which) when they are
awaked, they wyl wel see that it
is nei-

HOW A SERMON

is neyther ~~What~~ nor ~~Whattings~~
 blessing nor trooping wyll serue)
 then I say, he cryed out saying:
 Peccauit Dominus, I haue sinned
 Layd he, against my Lord a good
 God which hath don so much for
 me. I caused in deede Wry to be
 killed. I haue sinned, I haue sin-
 ned. What what I do. I haue sin-
 ned and am worthy of eternall
 damnation. But what saith God
 by his Prophet: Dominus (sayth
 he) translatu peccatum tuu, non mo-
 rieris: The Lord hath taken away thy
 syns, thou shalt not dye. Oh good
 God, he sayd but Peccauit, I haue
 sinned, out yet from his hart and
 not from the lips onely as Pha-
 rae and Samie did, a incontinēt
 w^{ch} he heareth: Thou shalt not dye,
 the Lord hath taken away thy syns,
 or rather hath layd the vpon an
 other, per translatione vpon the
 back

OF REPENTANCE,

back of his sonne, Iesus Christ,
who bare them, & not only them,
but thine & myne also, if that we
wyl now cry but from our hearts,
Peccauimus, we haue sinned good
Lord, we haue done wyckedly,
enter not into iudgement wth
vs, but be merciful vnto vs after
thy great mercy, and accordyng to
the multitude of thy compassions
do away our iniquities &c. For in
deede God is not the God of Da-
uid onely: Idem deus omnium, he
is the God of all. So that Qui-
cunque inuocauerit nomen domini,
saluus erit: He or she whosoener
they be that call vpon the name
of the Lord, shal be saued. In con-
firmation whereof this history is
wrytten, as are also the other
which I haue recited, and many
mo which I myght recite: As of
Manasses y wicked king; which

G.iii.

new

AS E R M O N

newe Clay & Prophet, & wrought
 very much mykednes, yet the
 Lord shewed mercy vpon hym
 beyng in pylson, as his prayer
 both teach vs. Nabuchodonozor
 though for a tyme he bare Gods
 anger, yet at the length he found
 mercy. The City of Ninne also
 found fauour with God, as by
 many other, which I wyl saye
 for times sake, & will bring forth
 one or two out of the newe Testa-
 ment, that we may see God to be
 the same God in the newe testa-
 ment, that he was in the old.

I myght tell you of many, if I
 should speake of the lunatike such
 as were possessed wth deuyls.
 lame, blynde, dumme, deafe, le-
 pers, &c. but thise wyl not suffice
 me: one or two therefore shall
 serue. Mary Magdalen had. vii.
 deuils, but yet they were cast out
 of

OF REPENTANCE.

of her, & of al others she was the
first that Christ appeared vnto
after his resurrection. Thomas
would not beleue Christes resur-
rection, though many tolde hym
which had sene and felt hym: by
reason wherof a man might haue
thought that his synnes would
haue cast hym away. Except I
should see and feele (sayth he) I wyll
not beleue. **Ab wyllfull Thomas:**

I wyll not, sayth he. But Christ
appeared vnto him, & would not
leese him, as hee wyll not do thee
good brother, if that wylth Tho-
mas & wylt keepe company wylth
the Disciples as Thomas dyd.

Peters sal was ougly, he accursed
hym selfe if euer he knew Christ
and tharfor feare of a gyllie, and
thys not once, but euen three
dyuers tymes, and that in the
hearyng of Christ, bys Master:

G. liij.

but

1. Reg. 5.

3. Reg. 21, 27.

4. Reg. 21.
4. Reg. 10.

A SERMON

but yet the third time Christ looked backe, & cast on hym his eye of grace, so that he went out and wept bitterly: and after Christs resurrection not onely did the Angels töl the woman to tel Peter that Christ was risen, but Christ himselfe appeared vnto hym seuerally: such a good Lord is he.

The therfe hanging on þe crosse sayd but this: Lord when thou comest into thy kingdome remember me, & what answer had he? This day sayth Christ, shalt thou be with me in Paradise, What a comfort is this, in that he is now the same Christ to thee & me and vs all, if we wyll run vnto hym: for he is the same Christ to day & to morrow vntyl he come to iudgement. Then in deede he wyll be inextorable: but now is he moze ready to geue then thou to aske. If thou cry,

OF REPENTANCE.

try, he heareth thee, yea before thou cry. Cry therefore, be bold man, he is not parcial. Call, saith he, and I will heare thee: Aske and thou shalt haue. Seeke and thou shalt find, though not at the first, yet at the length. If he tary a while, it is but to try thee. Nam Esay. 32.
Math. 7.
Hebr. 10.
 veniens veniet, & non tardabit. He is comming and wyll not be long.

Thus haue you foure meanes which you must vse to the attayning of fapth or certayne perswasio of Gods mercy to wards you, which is the second part of penance, namely prayer, the free & vniuersal promises of Gods grace
 the recordation of the benefites of God past & present, the exam-
 ples of Gods mercy. Which al-
 though they might suffice, yet wil I put one moe to them, which al-
 onely of it selfe is ful sufficient, I
 meane

A SERMON

meane the death of the sonne of
 God Iesus Christ, which if thou
 see before the eyes of thy minde,
 it wyl confirme thy plackard, for
 it is the great seale of England,
 as they say, yea of all the world,
 for the confirmation of al patents
 & perpetuities of the euerlasting
 lyfe whereunto we are all called.

If I thought these which I
 haue before recited, were not suf-
 ficient to confirme your fayth of
 Gods loue towarde such as doo
 repent, I would tary longer here
 in. But because both I haue ben
 long, and also I trust you haue
 some exercise of conscience in this
 daye (or els you are to blame) I
 wyl but touch and go. Consider
 wth your selues what we are,
 mylers, wretches, and enemies
 to God. Consider what God is,
 euen hee whych hath all power,
 Maiesty

OF REPENTANCE.

Malesty, might, glozy, ritches, &c
 perfectly of him selfe & nedeth no
 thing, but hath althinges. Consi
 der what Christ is: concernyng
 his godhead coequal with his fa
 ther, euen he by whom althinges
 were made, are ruled & governed:
 concerning his manhod the only
 bearyng of his father, in who is
 all his ioy. Now say, what a loue
 is this that this God which nee
 deth nothing, would geue wholy
 his own selfe to thee his enemy,
 wreaking his wrath vpon hym
 selfe in this his sonne, as a man
 maye say, to speare thee, to saue
 thee, to wyth thee, to buy thee, to
 haue thee, to enioy thee for euer.
 Because thy synne had separated
 thee from hym, to the ende thou
 mightest come & stonde into his
 company agayne, and therein re
 maine, he himselfe became, as a
 man

THOMAS SERMON

man would say, a synner, or rather syn it selfe, euen a maledictio or curse: that we synners, we accused by our syn, myght by hys oblation or offering for our syns, by hys curse, be deliuered from synne and from malediction. For by syn he destroyed synne, bylling death, Satan, & syn by their owne weapons and that for thee & me (man) if we cast it not away by vnbeliefe. Oh wonderfull loue of God. Who euer heard of such a loue, the father of heauen for vs hys ennemies to geue hys owne deare sonne Jesus Christ, and that not onely to be our brother, to dwel among vs, but also to the death of the crosse for vs. Oh wonderfull loue of Christ to vs al, that was content and willing to work this feate for vs. Was ther any loue lyke to this loue?

God

OF REPENTANCE.

God in deede hath commended
his charitie & loue to vs herein;
that when we wer very enemies
vnto him, he wold geue his onen
sonne for vs. That we being men
might become, as you would say,
Gods; God would become man
That we being mortal might be
come immortall, & immortal God
would become mortal man. That
we earthlye wretches myght be
Citizens of heauen, the Lord of
heauen would become, as a man
would say, earthly; That we be-
ing accursed myght bee blessed
God would bee accursed. That
wee by our father Adam being
brought out of Paradise into
the puddle of all paine, myght be
redeemed and brought into Pa-
radise againe, God would be our
father, and an Adam therunto.
That we hauing nothing might
haue

THE SERMON

haue all things, God hauing all
 thynges would haue nothyng.
 That we being vassals & slaves
 to all, euen to Sathan the feend,
 might be Lordes of all, & of Sa-
 than, the Lord of all would be-
 come a vassal and a slave to vs al,
 and in daunger of Sathan. Oh
 loue incomprehensible. Whos an
 otherwise thinke now, but if the
 gracious good Lord disdayned
 not to geue hys owne sonne; hys
 owne hartes toy for vs his very
 remeimes, before we thought to
 beg any such thing at his hands,
 yea before we were: who I say,
 can thinke otherwise, but that
 with him he wyl geue vs al good
 thynges: If when we hated him
 & fled away from him, he sent his
 sonne to seeke vs, who can thinke
 otherwise, then that now we lo-
 uing him, and lamenting because
 we

OF REPENTANCE.

we loue him no more, but that he
wyl for euer lone vs. He that ge-
ueth the more to his enemies, will
not he geue the lesse trow you to
his friends. God hath geuen his
own sonne, then which thing no-
thing is greater to vs hys ene-
mies: & we now being becom his
friendes, wyl he deny vs fayth &
pardon of our sins, which though
they be great yet in comparison
they are nothing at al. Christ Je-
sus would geue his own selfe for
vs, when we willed it not, & wyl
he now deny vs fayth if we wyl
it. This wyl is hys earnest, that
he hath giuen vs truly to looke in
deede for the thing willed. And
looke thou for it in deede, for as
he hath sent thee to wyl, so will
he geue thee to do.

Jesus Christ gaue his life for
our euils, & by his death deliue-

red

A SERMON

red vs: Oh then, in that he liueth
now and cannot dye, wyl he for-
lake vs: His hart bloud was not
to deare for vs when we asked it
not: what can then bee now to
deare for vs asking it: Is he a
chaungeling: Is he mutable as
mā is: Can he repent him of his
giues: Wyl he not foresee our
falles: Wyl he not be therefore the
price: Because he saw we should
fal sore, therefore would he suffer
sore. Yea if his suffering had not
bene inough, he would yet once
more come again. God the father
I am sure, if þe death of his sonne
incarnate would not serue, wold
himselfe & the holy ghost also be-
come incarnate & dye for vs. This
death of Christ therfore looke on
as the very pledge of Gods loue
towards thee, whosoener thou
art, how deepe soener thou hast
sinned

REPENTANCE.

sinned. See Gods hands are nail-
led they cannot strike thee, bys
feete also he cannot run fro thee,
his armes are wyde open to em-
brace thee, his head hangs down
to kysse thee, his very hart is open,
so that therin see, taste, looke, spy
peape, and thou shalt see nothing
therin but lone, lone, lone, lone to
thee: hyde thee therfore, lay thy
head there with the Euangelist.

Gene. 9
Genes. 19

This is the clyft of the rocke
wherein Helias stood. This is
the pillow of down for all akyng
heades. Anoynt thy head wpth
this oyle: let this oylment en-
hauline thy head, & wash thy face
Tary thou here, & cock sure thou
art, I warrant thee. Say with
Paul: what can separate me from the
loue of God? Can death, can pouer
ty, sycknes, hunger, or any misery
perswade thee now, that God lo-
ueth thee not? Nay, nothing can

Genes. 19

100. 100.

H. I.

sepa.

IN A SERMON

separate thee from the love wher
 with God hath loved thee in
 Christ Jesus: whom he loveth,
 Levit. 24. he loveth to the end. So that now
 where abundance of syn hath
 been in thee, the more is the abun-
 dante of grace. But to what end?
 Forsooth that as syn hath rai-
 ged to death, as thou seest, to the bel-
 lying of Gods sonne, so now grace
 must raigne to life, to the honou-
 ring of Gods sonne, who is now
 alive, and cannot dye any more.
 So that they which by faith
 feele this, cannot any more dye to
 God, but: o syn, whereto they are
 dead and buried with Christ. As
 Christ therefore liueth, so do they
 and that to God, to righteousness
 and holynes. The life which they
 lyue, is In fide filii dei, in the faith
 of the sonne of God, Wherby you
 see that now I am slipt into that
 which I made the third part of
 penance,

OF REPENTANCE.

penance, namely netwyes of lyfe,
 which I could not so haue done,
 if that it were a part of it selfe in
 Drede, as it is an effect or fruit of
 the second part, that is, of sayth *1m. 9.*
 or trust in Gods mercy. For he
 that beleueth, that is, is certainly
 perswaded synne to be such a
 thing, that it is the cause of al mi
 serie, and of it selfe greatly anger
 eth God, that in heauen nor in
 earth nothing could appease his
 wrath, save onely the death and
 precious bloodshedding of the
 sonne of God, in whom is all the
 Delight and pleasure of the father
 he I say, that is perswaded thus
 of syn, the same cannot but in hart
 abhor a quake to do or say, yea to
 thinke any thing willingly which
 Gods law teacheth him to be syn.

Agayne, he that beleueth, that
 is, is certainly perswaded Gods
 love to be so much towards him,

H. H.

C. I. at

A SERMON TO

that where through syn he was
lost & made a firebrad of hell, the
eternal father of mercy, which is
the omnisufficient God, & neberth
nothing to vs or of anything that
we can do to deliuer vs out of hel
and to bring vs into heauen, byd
send euen his owne most deare
sonne out of his bosome, out of
heauen into hel, as a man would
say to bring vs, as I sayd, from
thence into his own bosom & mercie,
we being his very enemies:
He, I say that is thus perswaded
of Gods loue towards hym, & of
the price of his redemption, by the
deare bloud of the Lambe incarnate
Iesus Christ, the same man
cannot but loue God againe, & of
loue do that, & hartely desire to do
better, the which myght please
God. Trow you that such a one,
knowing this geare by faith, wyl
willingly walter & wallow in his
wylful

O F REPENTANCE,

wilful lusts, pleasures & satallies
 Wyl such a one as knoweth by
 faith Christ Jesus to haue geuen
 his blood to wash hym from hys
 syns, play the Sowe to walter in
 his puddle of filth by syn & vice a
 gaine. Nay rather then he wil be
 defiled againe by wilful synning
 he wil wash often the feete of his
 affections, watching ouer & vice
 wyllicking in hym, which as a
 spring continually sendeth out
 poison inough to drown & defile
 him, if the sweete water of Chri-
 stes passiō in Gods syght did not
 wash it, & his blood satisfy the ri-
 gour of Gods iustice due for the
 same. Thys blood of Christ shed
 for our sins, is so deare in y sight
 of him that beleueth, that he wyl
 abhorre in his hart to stampe it &
 tread it vnder his feete. He know-
 eth now by his beliefe that it is
 to much that he therfo hee hath

D.iii.

set

A SERMON

set to little by it, and is ashamed
therof, Therefore for the redoubt
of his lyfe he purpoſeth to take
better heed to himſelfe then be-
fore he did: Becauſe he ſeeth by
his faith & greivouſnes of Gods
anger, & ſoulnes of ſyn, the great-
nes of Gods mercy, & of Chriſtes
loue towardes him, he woll now
be heedye to pray to God to geue
hym his grace accordyngly, that
as with his eyes, tounge, handes
feete. &c. he hath diſpleaſed God,
Doynge his own worl: euen ſo now
with the ſame eyes, tounge, eares
handes, feete. &c. he may diſpleaſe
his own ſelfe, and do Gods will.
Willingly woll hee not doo that
which myght renue the death of
the ſonne of God. He knoweth he
hath ſo much ſynne vntwillingly
in him, ſo that thereto he woll not
adde willing offences.

This willing & witting offen-
ding

OF REPENTANCE.

ding a synning, whosoever doth
 flatter him self therein, doth eu-
 dently demonstrate a hew that he
 neuer yet in dede tasted of Christs
 truty. He was neuer truly per-
 swaded or beloved how foule a
 thing sin is, how greuous a thing
 Gods anger is, how ioyfull and
 precious a thing Gods mercy in
 Christ is, how exceeding broad,
 wyde, hie & deepe Chasties love
 is, perchance he can write prate,
 talke & preach of this geare: but
 yet he in part by faith neuer feele
 this geare. For if he did once feele
 this geare in dede, then would he
 be so far from continuing in syn
 willingly & willingly, that wholy
 and hartely he would geue ouer
 himself to that which is contra-
 ry. I mean to a new lyfe, renning Reg²
 his youth even as the Eagle doth
 For as we being in fleecitude
 of syn, demonstrate our seruice by
 H.iii. getting

30 A SERMON

geuing ouer our members to the
 obeying of spirit from iniquitie to
 iniquity: euen so we being made
 free from synne by faith in Iesus
 Christ, & endued with Gods spi-
 rite, a spirit of liberty, must nedes
 demonstrate this freedom & liber-
 ty by geuing ouer our members
 to the obedience of the spirit: by
 the which we are lead & guided
 from vertue to vertue, & all synne
 of holynes. As the vnbelievers de-
 clare their vnbeliefe by the wo-
 king of the euil spirit in them out-
 wardly the fruite of y. Reio: euen
 so the beleuers declare their faith
 by the working of Gods good spi-
 rit in them outwardly the fruite
 of the spirit. For as the deuill is
 not dead in those which are bys
 but worketh still to their damna-
 tion: so is not God dead in them
 which be bys, but worketh still to
 their saluation. The which wor-
 king

OF REPENTANCE.

King is not the cause of the one or
the other being in any, but onely
a demonstration, a signe, a fruit Esay. 30.
of the same: as the Apple is not
the cause of the Appletree, but a Math. 7.
fruit of it.

Thus then you see briefly that
newnes of life is not in deede a Hebr. 10.
part of penitence, but a fruit of it, a
demonstration of the iustifying
faith, a signe of Gods good spirit
possessing the hart of the penitent:
as the old tree is a fruit of impe-
nitencie, a demonstration of a lip
faith or counterfeit, a signe of Sa-
thans spirit possessing the hart of
the impenitent, which al those be
that be not penitent. For meane
I know none. He that is not peni-
tent, the same is impenitent: he
that is not governed by Gods spi-
rit, the same is governed by Sa-
thans spirit. For al that the Chri-
stians are governed with the spirit
of

A SERMON

Num. 14
10. 28.

of Christ, which spirite hath his
fruits. Al other þe not Christ
are the Devils. He that gathereth
not to Christ, scattereth abroad.

Therefore dearly beloved, I be-
sech you to consider this geare, &
bee true not your selves. If you be
not Christen, then pertain you to
the Devil, of which thing þe fruits
of the flesh doth assure you. as
whoredom, adulterie, uncleannes,
maninges, idolatry, witchcraft,
envy, strife, contention, wrath, se-
dition, murder, drunkennes, glus-
tony, blasphemy, filthy shewes, idles-
nes, haudy talking, scolding, &c.
If these apples grow out of the
apple trees of your hartes, surely
surely the Devil is at home with
you: you are his birdes: whom
when hee hath well fed, he will
broch you & eat you, when you
and chawp you worlde without
end in eternall wo and misery.

But

OF REPENTANCE

But I am otherwyse perswaded
of you all. I trust you be all Christ
Jesus bys people and chyldezen,
yea brethren by sayth.

As ye see your sines in Gods lawe
and tremble, sigh, sorrowe and sob
for the same, euen so you see bys
great mercies in his Gospell and
free promises, & therefore are glad,
merry & ioyfull, for that you are
accepted into Gods favour, haue
your sines pardoned, & are endued
with the good spirit of God, euen
the seale & signe manerell of your
election in Christ before the be-
ginning of the world. The which
spirit, for that he is the spirit of
life geuen to you to worke in you,
with you, & by you here in this
life, sanctification & holynes, wher
unto you are called that ye might
be holy, euen as your heauenly fa-
ther is holy: I beseech you all by
admonition and warning of you

A SERMON TO

that you would stir by the giftes
of God geuen to you generally &
particularly to the edifying of his
Church: that is, I pray you that
you would not moleſt the good
ſpirit of God by rebelling againſt
it when it prouoketh and calleth
you to go on forwards, that the
which is holy, might yet be more
holy, hee which is righteous,
might be more righteous, as the
euil ſpirit moueth and ſtirreth by
the filthye to be yet more filthye,
the couetous to be more couetous,
the wicked to be more wicked.

Declare you now your repen-
tance by woorkes of repentance
ſhewing forth fruite, and worthy
fruite, Let your ſorrowing for
your euils demonſtrate it ſelfe
departing from the euils you haue
beſed, Let your certaintie of par-
don of your ſins through Chriſt
and your ioy in him be demonſtra-
ted

OF REPENTANCE.

ted by putting of þ good things
which Gods word teacheth you.
You are now in Christ Jesus
Gods workmanship, to do good
workes which God hath prepar-
ed for you to walke in, for the
grace of God that bringeth salua-
tion vnto all men, hath appeared
& teacheth vs that we should de-
ny vngodlines & worldly lustes
and that we should lye soberly,
righteously, & godly in this pre-
sent world, looking for that blef-
sed hope & glorious appearing of
the mighty God, & of our sauour
Jesus Christ, wherby gaue him-
selfe for vs, to redeeme vs from all
vnrightheousnes, & to purge vs a
peculiar people vnto himselfe, fre-
quently geue vnto good works. A-
gaine Titus. 3. for we our selues at
so tyme in times past vnrwise, diso-
bedient, deceived, seruing lustes
& diuers pleasures, living in ma-
licious

A SERMON

iustices and enuy; full of hate
 & hating one another. But after
 that the kindnes and loue of God
 our Saviour to manward appea-
 red, not by deedes of righteous-
 nes which we wrought, but of
 his mercy he saved vs by the fou-
 laine of the new birth, & with the
 raining of the holy Ghost, which
 he shed on vs abundantly through
 Jesus Christ our Saviour, that
 wee once iustified by his grace,
 should be heires of eternall lyfe
 through hope. This is a true say-
 ing. But I wyl make an end, for
 I am to tedious,

Dearly beloved, repent your
 syns, that is, be sorry for y^e which
 is past, beleue in Gods mercy for
 pardon, how deeply soeuer you
 haue sinned, & both purpuse & ear-
 nestly perse a new life, bringing
 forth worthy & true fruite of re-
 pentance. As you haue gent^l oner
 your

OF REPENTANCE.

your members from syn to syn, to
serue the deuill, your tongues to
swear, to lie, to flatter, to scold, to
test, to scoff, to bancke talk, to vain
tangling, & to boasting. &c. your
hands to picking, groping, ydle-
nes, fighting. &c. your feete to ship-
ping, going to euil, to daunsing. &c.
your eares to heare fables, lyes,
sanities & euil things. &c. so now
geue ouer your members to god-
lynes, your tongues to speake, your
eares to heare, your eyes to see,
your mouthes to fast your hands
to worke, your feete to go about
such thinges as maye make to
gods glory, sobriety of life, & love
to your brethren, & that daily more
and more diligently: for in a stay
to stand you cannot, either better
or worse you are to day then you
wer yester day. But better I trust
you be & wil be, if you marke wel
my theme, & is, Repent you. The
wherch

A SERMON

which thing that you would do,
 as before I haue hūbly besought
 you: eue so now yet once more I
 do again besech you, & that for
 tender mercies of God in Christ
 Iesus our Lord, Repent you, re-
 pent you, for the kingdom of heaven
 (which is, a kingdom full of riches,
 pleasures, myght, beauty, sweete-
 nes, & eternal felicitie) is at hand.
 The eye hath not seene the like, &
 eare, hath not heard & like, & hart
 of man cannot conceiue the trea-
 sures & pleasures of this kingdō,
 which now is at hand to such as
 repent, that is, to such as are sorry
 for theyr sins, beleeue Gods mercy
 through Christ, & earnestly pur-
 pose to leade a new life. The God
 of mercy through Christ his sōne
 graunt vs his holy spirit, & work
 in our hartes this sorow, sayth,
 & new life, which through his
 grace I haue spoken of, both
 now & for euer. Amen.

¶ An other Sermon made
also by the sayd Maister

John Bradford, vpon the
Supper of the Lord.

There are two Sacramentes ^{Two Sacramentes}
in Christes Church: the one ^{in christes}
of initiation, that is, where ^{church.}

with we be enroled, as it were, in
to the household & family of God,
whiche Sacrament we call Bap-
tisme: the other wherewith we be
conferued, fed, kept & nourished,
to continue in the same familie,
whiche is called the Lords supper
or the body and bloud of our Sa-
uour Iesus Christ, broken for
our spns, and shed for our trans-
gressions.

Of the former Sacrament, that
is, of Baptisme, to speake now I
am not purposid, because occasio
and tyme serue not so thereto. Of
the second therefore wyl I speake

I. i.

son.

M. Bradfords Sermon

Baptisme
is in place
of circum-
cision,

Christian
mens chil-
dren ought
to be bap-
tised

Galat, 4.

something by Gods grace, if that
first you remember this, that Bap-
tisme in Christs Church now si-
then Christs death, is come in
place of Circumcisiō, which was
in the same church afore Christs
comming. Whereby we may see
that Christian Parents seeme to
bee no lesse bound to offer thei-
r Infants and Savers to be bap-
tised, that they may be take and ac-
cepted of vs as members of Chri-
stes mystical body, wherunto they
are receiued and sealed; then woe
the Hebrewes their children to be
taken as pertaining to the colle-
naunt a league with God wher-
in they were enroled, although the
circumstance of the eighth day, not
necessarpe to be observed bring
now abrogated.

But to come agayne, of the
Lords Supper I am purposed
present

vpon the Lords Supper.

presently to speake, through the
helpe of God, because we are as-
sembled in Christ (I hope) to ce-
lebrate the same. Now that the
things which I shall speake may
be better obserued and caried a-
way of you, I wyl tell you how
in what sort I wyl speake of it.
Thre thynges would I haue
marked, as the principals and
scopes wherto I wyl referre al
I shal at this time speake therof.
They be these: Who, what, and
wherefore. That is, (to make it
more plaine) who dyd institute
this thing which we are about to
celebrate; this is the first. The
second is; what þ thing is which
is instituted. And the last is;
wherefore and to what end it was
instituted: whereby we shall be
taught how to vse it.

For the first, who did institute

I. ii.

this

*who what
wherefore*

M. Bradfords Sermon

who byd
institute
this Sac
rament,

thys Sacrament and Supper:
yon all do knowe that things are
more esteemed sometime for the
dignity and authoritie of the per-
son: sometime for the wisdom of
the person, sometime for the po-
wer and magnificence of the per-
son, and sometime for the tender-
love and kyndnes of the person.

If neede were I could by exam-
ples set forth euery one of these;
but I hope it is not necessarie.
Now then, how can the thyng
which we be about to celebrate,
but be esteemed of euery one high-
lye, in that the Author of it doth
want no dignity, no authoritie, no
wisdom, no power, no magni-
ficence, no holynes, no tender love
and kyndnes, but hath al dignity
authoritie, wisdom, power mag-
nificence, holynes, tender love,
mercy, glory, and all they can be
wished

vpon the Lords Supper.

wished absolutely. He is God, eter-
nall, coequal, and substantiall
wth the Father & wth the holy
G^ho^d, the image of the substance
of God, the w^{is}edome of the Far-
ther, the brightnes of hys glo^{ry},
by whom all things were made,
are ruled and governed. He is the
K^{ing} of all K^{ing}s, and the Lord
of all Lords, He is the Messias of
the world, our most deare and lo-
uing brother, Saviour, Media-
tour, Advocate, Intercessor, Hus-
band, Priest. So that the thyng
whiche cometh from hym, canot
but be esteemed, loued, and embra-
ced, if dignity, authority, w^{is}dome
power, glo^{ry}, goodnes, & mercy
lyke vs. Yea, if any thyng that can
be wished lyke vs, theu cannot
thys w^hych our Lord dyd insti-
tute, but like vs, and that so much
the moze, by how much it is oue

J.iii,

of

M. Bradfords Sermon

of the last things which he did institute & commaunde. God open our eyes to see these thynges accordingly: so Shall we come with more reuerence to thys Table of the Lord, which thing he graunt for hys mercies sake, Amen. And thus much for the fyrst, who byd institute thys Sacrament.

2 Now to the second, what the ^{what the} Sacrament ^{Sacrament} is. If we Shall aske our eies, our nose, our mouth, our taste, our handes, and the reason of man, they wyll all make a consonant answer, that it is bread & wyne. And verely herein they speake the truth and lye not, as by many thyngs may be proued, although the Papists p[re]fere their pleasure to the contrary.

And here, my dearly beloved, I thynke I shal not be either tedious or vnprofitable vnto you, if that

vpou the Lords Supper.

that I tary a litle in the wing this
berity, that the substance of bread
and wine remaine in the Sacra-
ment after the wordes of conse-
cration (as they call them) be spo-
ken. Wherby we may learne how
harmles beastes they be, whych
would enforçe men to beleue trā
substantiation, whych is an errour
wherupon in a maner dependeth
all popery. For it is the stay of
theyr Priesthood, whych is ney-
ther after the order of Aaron, nor
after the order of Melchisedech, but
after the order of Baal, whych
thing is somthyng scene by theyr
number. For the false prophets &
Priestes of Baal were alwayes
many moe in number, when the
wycked were in authorite, then
the true Priestes and Prophetes
of the Lord, as the holy histories
of the Bible do teach. Reade the
I. liij, third

Alpon trā
substanti-
ation all
popery als
moft is
bupled.

The Sacrament of the poppish Masse is not the sacrament of christes body.

third of the Kings the. 18, chap.

That in the supper of the Lord
or in the Sacrament of Christes
body (which the Papists call the
sacrament of the Altar, as though
that were Christes Sacrament,
which thing they can never proue:
For it being perverted & vled to
a contrary ende, as of sacrificyng
propitiatorily for the syns of the
quicke and of the dead, of idolatry
by adorning or worshipping it by
godly honor. &c. is no more Chri-
stes Sacrament, but an horrible
prophanation of it, and therefore
as Christ called Gods Temple,
which was called an house of
prayer, for the abusing and pro-
phaning of it by the Priestes, a
den of theenes: so this which the
Papists call the sacrament of the
Altar, full truly may we call an
abominable Idol: And therefore

¶

upon the Lords Supper.

I would all men shoulde knowe
that the sacrament of the Altar
as the Papistes now do abuse it,
omittynge certayne substantiall
poyntes of the Lords institution
and putting in the steede thereof
their owne dogges and dreames, is
not the sacrament of Christs bo-
dy, nor the Lords supper: wher-
of when we speake reuerently as
our duty is, we would not that
men should thinke we speake it of
the popish Masse: (that I say in
the Supper of the Lord, or in the
sacrament of Christs body there
remaineth the substance of bread
and wine, as our senses and rea-
son to teach, these many thinges
also do teach the same.

First the holy Ghost doth plain-
ly tell vs, by calling it often bread
after the wordes of consecra-
tion, as 1. Corin. 10. Is not the bread
which

The first
reason
against tra-
substantia-
tion.

M Brabfords Sermon

which we breake a partakynge of the
body of Christ, sayth Paule: Loe,
plainly he saith: the bread which we
breake, not onely calling it bread,
but addynge thereto breakynge,
which cannot be attributed ex-
pressly to Christs body, whereof
no bone was broke, either to any
accident, but must needes be of a
substance, which substance if it be
not Christs body, cannot be but
bread. As in the .xi. chapter four-
times he plainly calleth it: He that
eateth of this bread: He that receiueth
this bread. &c, And in the Actes of
the Apostles we reade, how that
(in speaking of the Communion)
they met together to breake bread. &c
So that it is playne that the sub-
stance of bread and wyne doo re-
mayne in the Supper after the
wordes of consecration: as also
may appeare playnly by Christ
own

upon the Lords Supper.

own wordes, which calleth that
which he gave them in the Cup,
wyne or the fruit of the vyne, as
both Matthew and Marke doo
write. Wherby we see that there
is no transubstantiation of the
wyne, and therfore may we also
see, that there is no transubstan-
tiation of the bread.

As for the Papistes cavilling,
how that it hath y^e name of bread
because it was bread, as Symon
the leper was called stylleperous,
though hee was healed: or as
Moses rod, being turned into a
serpent, was called a Rod stylle,
it proueth nothing. For there was
in the one a playne sight, and the
senses certified that Simo was
no leper: and in the other playne
mention that the rod was turned
into a Serpent. But concerning
the Sacrament, neyther the sen-
les

An answer
to the
Papistes
cavill for y^e
forefayd
reason.
Math. 26.
Exod. 7.

M. Bradfords Sermon

ses for any other thing the bread,
neither is there any mention made
of turning. And therefore the
causall is plainely seene to be but
a canyll and of no force. But to
come againe for bying more rea-
sons against Transubstantiation:

The second
reason a-
gainst tra-
substan.
Math. 29
Mark. 14
Luke. 22
1. Cor. 11.

Secondly, that the substance of
bread remaineth still, the very text
doth teach. For the Evangelists
and the Apostle Saint Paule do
witness, that Christ gaue that to
his Disciples, and called it his
body wherby hee tooke, on which
he gaue thanks, and wherby he
broke: but he tooke bread, gaue
thanks on bread, & broke bread
Ergo he gaue bread, & called byed
his body, as he called the cup the
new testament. So that it follow-
eth by this, that there is no tran-
substantiation. And this reason
I my selfe haue promised in writ-
ting

upon the Lords Supper.

tyng to proue by the authoritie of
the fathers, namely Irenaeus, Ter-
tullian, Origine, Ciprian, Epiphani-
us, Hieronimus, Augustinus, Theo-
dore, Cirill, Bede, it so be I may
haue the vse of my booke.

Thirdly, that in the Sacrament
there is no transubstantiation of
the bread, by this reason I doe
proue: Like as by our Sautour
Christ the spirit of truth spake of
the bread, This is my body, so saith
the same spirit of truth of the same
bread: That we many are one body
and one bread, &c. So that as it ap-
peareth the Sacrament not to be
the Church by transubstantia-
tion, euen so is it not Christes na-
tural body by transubstantiation.

Fourthly, I proue that there is
no transubstantiation by Lukes
Paules wordes spoken ouer the
Cup. For no lesse are they effi-

The third
reason a-
gainst tra-
substanti-
ation.

i. Cor. 10.

The 4th
reason a-
gainst tra-
substanti-
ation.

twail

M. Bradfords Sermon

shall to transubstantiate the cup,
then their wordes spoken of the
bread are operating & myghty
to transubstantiate the bread. For
as they say of the bread, Thys is
my body, so say they of the Cup,
This cup is the new testament: which
thing is absurde to be spoken of
thought, either of the cup or of the
thing in the cup by transubstanti
ation. Yea rather in saying these
wordes, This cup is the new Testa
ment, we are taught by their cou
pling thys word Cup to the de
monstrative This, how we should
in these wordes, This is my body
know that this word This doth
there demonstrate bread.

The first
reason.

Firstly, that the substance of
bread remaineth in the Sacra
ment, as y reasons before brought
forth do proue, so doth the defi
nition of a Sacrament. For the
Fathers

vpon the Lords Supper.

Fathers Do affirme it to consist of
an earthy thyng and of an hea-
uenly thing, of the woord and of
the element, of sensible thinges
and of thinges which be percei-
ued by the mynde. But transub-
stantiatio taketh cleane away the
earthly thing, the element, the
sensible thing, and so maketh it
no Sacrament. And therfore the
definition of a Sacramētful wel
teacheth, that bread which is the
earthly thing, the sensible thyng,
and the element, remaineth styll,
as Saynt Augustine sayth: The
woord commeth to the Element,
(he saith not, taketh away the E-
lement,) and so it is made a Sa-
crament.

Sixty, the nature, and proper-
tion of a Sacramēt teacheth this
also which I haue affirmed. For
as Cipriane writeth that Sacra-
ments

Ironias
Augusti-
nus.
Chryso-
stomus.
DE EUC-
CHARISTIA
CAPITULUM
V

Thesore
reasons
against tra-
substantia-
tion.

Eipriax
in Ser-
mone de
Chryso-
mat.
Augusti-
nus ad
Bonifa-
cium.

mentes beare the names of the
thynges which they signifie: so
both saynt Augustine teach that if
Sacramentes haue not some sig-
nification with the thyngs wher-
of they be Sacraments, then are
they no sacraments. Now, in the
Lordes supper this similitude is
first in our writing, that as bread
nourisheth the body: so Christes
body broken feedeth þe soule. Se-
condly in bringing together many
into one, that as in the sacrament
many graynes of corne are made
one bread, many grapes are made
one liquour and wine: so the mul-
titude which worthely receiue
the Sacrament, are made one bo-
dy with Christ and bys Church.
Last of all, in one vnlpke lykely-
nes of similitude: that as bread
eaten turneth into our nature: so
we rightly eating the sacrament

vpon the Lords Supper,

by faith, turne into the nature of Christ. So that it is playne to them that wyll see, that to take the substance of bread away, is cleane against the nature and property of a sacrament.

I wil speake nothing how that this their doctrine of transubstantiation, beside the manifold absurdities it hath in it (whych to rehearse I omitt,) is utterly ouerthrowen the vse of the Sacrament, and is cleane contrary to the end wherefore it was instituted, and so is no longer a sacrament, but an Idole, & is the cause of much Idolatry, conuerting the peoples hearts from an heauenly conuersation to an earthly, and turning the Communion into a priuate action, and a matter of gasping and pining of adoring & worshipping the worke of mens hands

&c.

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handes for the living God, which dwelleth not in Temples made with mens handes, much lesse lyeth he in pyres and chests, whose true worship is in spirit & verity, which God graunt vs all to render vnto him continually. Amen.

The, vij.
statu a-
gall it tra-
mouam-
tion.

The Sacrament of Baptisme doth also teach vs, that as þe substance of the water remaineth there: so in the Lords Supper remaineth the substance of bread after consecration. For as by Baptisme we are engrafted into Christ so by the Supper we are fed with Christ. These two sacramentes the Apostle gladly coupleth together. 1. Corin. 10. and 1. Corint. 12. VVe are baptised into one body (saith he) and haue drinke all of one spirit, meaning it by the Cup, as Chrysostome and other great learned men do wel interpret it. Ag therfore

vpon the Lords Supper.

foze in Baptisme is geuen vnto
vs the holy Ghost, and pardon of
our syns, whych yet we not lurs
king in the water: so in y^e Lords
supper is geuen vnto vs the com-
munion of Christes body & bloud
that is, grace, forgeuenes of syns
innocency, lyfe, immortality, with
out any transubstantiation or in-
cluding of the same in the bread.
By Baptisme the old man is put
of, and the new man put on, yea
Christ is put on, but without tra^s Galat, 3.
substantiating the water. And
euen so it is in the Lords supper.
Wee by sayth spirituallpe in our
soules do feede on Christes body
broken: Doo eat his flesh and
drynke his bloud: Doo dwell in
hym and he is vs, but without
transubstantiation.

As for the tawill they make, that
wee are baptised into one body, An answer to the
Papists
R. ij. mea

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cauill for
foresayd
reason.

meaning thereby þ mystical body,
a not the natural body of Christ,
wherby they would enforce that
we are fed with the natural body
of Christ, but we are not ingraf-
fed into it, but into the mysticall
body, and so put away the reason
aforesayde: as for this cauill, I
say, we may soone auoyde it, if so
be that we wyl consider how that
Christ whych is the head of the
mysticall body, is not separte frō
the body, and therefore to be en-
graffed to the mysticall body, is to
be engrafted into the natural bo-
dy of Christ, to bee a member of
his flesh, and bone of his bones
as Pope Leo ful wel both witnes
in saying, that Corpus regeneratū
sic caro crucifixi: The body (sayth
he) of the regenerate is made the
flesh & Christ crucified. And here
to I could adde some reasons for
the

vpōn the Lords Supper.

the excellēcy of Baptisme. I trow
it be moze to be begotten, then to
be nourished. As for the excellent
myracle of the pacification of the
Trinitie, and the descending of
the holy Ghost in Baptisme in a
visibile forme, the lyke whereto
was not scene in the Lordes sup-
per, I wyl omitt to speake of fur-
ther then that I would you shuld
know how it were no mastery to
set forth the excellēcy of this sa-
crament, as well as of the supper.

It is a playne sygne of Anti-
christ, to denye the substance of
bread & wyne to be in the Lords
supper after consecration. For in
so doing and graunting transub-
stantiation, the proprietye of the
humane nature of Christ is deny-
ed. For it is not of the humane
nature, but of the diuine nature
to be in many places at once. As

The .viij.
reason.

R.iii.

Didi

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Didimus de spiritu facto doth proue
thereby the diuinity of the holy
Ghost. Now graunt transubstan-
tiation, and then Chzistes natu-
ral body must needes be in many
places, which is nothyng els but
to confound the two natures in
Chzist, or to denye Chzistes hu-
mane nature, which is the selfe
same that saint John saith, to de-
nye Chzist to be come in the flesh
And this who so doth, by the tes-
timony of saynt John in an In-
nichzist in his so doing, whatsoe-
uer otherwise he do prate. Maide
saynt Augustine in hys Epistle to
Dardanus, and his .l. and .xxx. treatise
vpon S. Iohn, and easely you
shall see how that Chzistes body
must needes be in one place. Opor-
tet in vno loco esse: but hys truth
is in all places.

The ninth
reason.

If ther be no substance of b: rad
in

vpon the Lords Supper.

in the Sacrament, but transub-
stantiation, then Christs body is
receiued of the bngodly, and en-
ten with their teeth, which is not
onely against saint Augustine, cal-
ling this speech, except you eate the
flesh of the sonne of man &c. a figu-
ratiue spech; but also against the
playne scriptures, which affirme
them to dwell in Christ a Christ
in them, and they to haue euersa-
ling life that eate hym, wherby
the wicked haue not, although
they eate the sacrament. He that
eatech of this bread (saith Christ) shal
lyue for evermore. Therefore they
eate not Christs body, but (as
Paule sayth) they este in iudge-
ment and damnation, wherby I
trowe be an other maner of thing
then Christs bodye. And thus
doth saint Augustine affirme, say-
ing: none do eate Christs body
A,iiii, which

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which is not in þ body of Christ,
that is (as he expoundeth it) in
whom Christ dwelleth not, and
hee in Christ. Which thing the
wicked do not, because they want
fayth and the holy spirite, wherby
he the meanes whereby Christ
is receyued.

To the things which I haue
brought heretoozt, to improve
transubstantiation, I could bring
in the fathers to confyrme the
same, which succeded continual-
ly many hundzeth yeares after
Christ. Also I could shew that
transubstantiation is but a new
doctrine, not establiſhed, before
Sathan (wherby was tryed for a
thousand yeares) was letten lose.
Also I could shew that euer he,
thereto synce it was establiſhed, in
all times it hath bene resisted and
spoken against. Yea, before this
Doc.

upon the Lords Supper.

Doctrine the church was nothing
so endowed with goodes, lands,
and possessions, as it hath beene
since. It hath brought no small
gapne, no small honour, no small
ease t the Clergy, and therefore
no marvel though they strive and
fght for it. It is their Maozim,
it is their Helena, God destroy it
with the breath of hys mouth, as
shortly he wyl for his names sake
Amen.

If tyme would serue, I could &
would here tell you of the absur-
dities wherby come by thys doc-
trine, but for tynes sake I must
omit it. Oney for Gods sake see
this, that thys their doctrine of
transubstantiation is an buttne,
al ready I have proued, & for-
get not that it is a whole stay of
all popery, and the pillar of their
Priesthood: whereby Christes
Priest

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Priesthood, Sacrifice, Minis-
try and truth is letted, yea peruer-
ted and bitterly overthrowen, God
our father, in the blood of his
sonne Christ, open the eyes and
mynde of all our Magistrates,
and all other that beare the name
of Christ, to see it in time, to Gods
gloze and their own saluation.
Amen.

Now to retorne to the second
matter what the Sacrament is,
you see that to the senses and rea-
son of man it is bread and wyne.
which is most true, as by the scrip-
tures and other wyse I haue all-
readye proued, and therefore a-
way with transubstantiation,

But here lest we should make
it no Sacrament, for a sacrament
consisteth of twoo thynges, that
a man should by thys gather
we make it none other thyng

here

upon the Lords Supper.

bare bread and a naked signe, and
so rayle at their pleasure on vs,
saying: How can a man be giltye
of the body and blood of Christ
by unworthy receiuing of it, if it
bee but bare bread, and so forth.
For this purpose I will nowe
speake a little moze hereabout, by
god's grace, to stop their mouthes
and to styre vp your good hartes
moze to the worthy estimation &
perception of this holy mysterie.
When a louing friend geueth to
thee a thing, or sendeth to thee a
token (as for an example a nap-
kyn, or such like) I thinke thou
doest not as thou shouldest doo, if
that with the thyng thou consi-
derest not the mynde of thy friend
that sendeth or geueth the thing,
and according therunto, esteemest
and receyuest it: And so of this
bread thinke I, that if thou doo
not

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not rather consider the mynde of
thy louer Christ, then the thyng
which thou seest: pease thou doe
not altogether consider Christs
mynde, thou dealest vnonestly &
strumpetlike with hym. for it is
the property of strumpets to
consider the thynges geuen and
sent them, rather then the loue &
mynde of the geuer and sender:
wherreas the true louers do not
consider in any poynt the thynges
geuen or sent, but the mind of the
party. So wee, if we bee true lo-
uers of Christ, must not consider
barely the outward thyng which
we see, and our senses perceiue,
but rather altogether we must &
should see and consider the mynde
of Christ, and thereafter and accor-
ding to it, to esteeme the sacrament.

But how shall we knowe the
mynde of Christ, forsooth as a
man

vpōn the Lords Supper.

mans mynde is best knowen by
his word: so by Chyistes word
shall we know his mynde. Now
his wordes be manifest and most
playne: This (sayth he) is my body:
therefore accordingly should we
esteeme, take, and receiue it. If he
had spoken nothing, or if he had
spoken doubtfully, then might we
haue bene in some doubt. But in
that he speaketh so plainly, say-
ing, This is my body, who can,
mape, or dare bee so bold as to
doubt of it? He is the truth and
cannot lye, he is omnipotent and
can do all thinges: therefore it is
his body. This I beleue, this I
confesse, and pray you all hartely
to beware of these and such like
wordes, that it is but a sygne or
a figure of his body: Except you
will discern betwixt signes which
signify ouely, and signes which
also

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also doe represent, confirme and
seale up (as a mā may say) geue
wth their signification. As for
an example: An Iupe bush is a
sygne of wine to be sold: the bud-
dyng of Aarons rod dyd signifie
Aarons Priesthood allowed of the
Lord: the reseruatiō of Moyses
rod dyd signifie the rebellion of
the children of Israel: the stones
take out of Iordane, Gedeons fleese
of wool. &c. such as these, be signe
significatiue, and shewe no gyft,
But in the other sygnes, wherby
some call exhibitue, is there not
onely a signification of the thyng
but also a declaration of a gyft,
yea in a certayne manner a geuing
also. As Baptisme signifieth not
onely the cleansing of the cōscience
from syn by the merites of Chri-
stes blood, but also is a very clea-
ning from synne. And therefore it
was

vpon the Lords Supper:

was sayd to Paule that he should
arype and wash away hys syns, &
not that he should arype and take
onely a signe of washing away
hys syns. In the Lordes Supper
the bread is called a partaking of
the Lordes body, and not onely a
bare signe of the Lordes body.

This I speake not as though
the elements of these sacraments
were transubstantiate) wherby I
have already impugned either as
though Christes body wer in the
bread or wyne, eyther were tyed
to the elementes, otherwyse then
sacramentally and spirituallly, ey-
ther that the bread and wine may
not and must not be called sacra-
mentall and externall signes: but
that they myght be discerned fro
significatiue and bare signes ones-
ly and be taken for signes exhibi-
tue and rep resentatiue.

By

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By this meanes a Christian
conscience will call and esteeme the
bread of the Lord as the body of
Christ for it will neuer esteeme
the Sacraments of Christ after
their exteriour appearance, but
after the wordes of Christ. Where
of it cometh that the fathers,
as Chrysostome and others doo
speake with so full a mouth when
they speake of the Sacrament,
for their respect was to Christs
wordes, If the Schoolemen
which folowed them, had had the
same spirit whych they had, then
would they neuer haue consented
to transubstantiation. For wth
great admiration some of the fa-
thers doo say, that the bread is
chaunged or turned into the body
of Christ and the wyne into his
bloud: meaning it of imitation
or chaunge not cor^{po}ra^l, but spi-
rituall

vpon the Lords Supper.

rituall, figuratiue, sacramental, or
myſtical. For now it is no common
bread nor common wyne, being
ordained to ſerue for the foods of
the ſoule. The ſcote men haue un-
derſtood it as the papiftes nowe
preach of a ſubſtanciall chaſing,
as though it were no great my-
ſticke that common bread ſhould
now be assumed into that dignity
that it ſhould bee called Chriſtes
body, and ſerue for a celeſtiall food
and be made a ſacrament of his
body and blood.

As before therfore I haue ſpo-
ken, I would wiſh that this Sa-
crament ſhould be eſteemed & cal-
led of vs Chriſtian men, after Chri-
ſtes wordes, namely Chriſtes bo-
dy, and the wyne Chriſtes blood,
rather then otherwyſe. Not that
I meane any other preſence of
Chriſtes body, then a preſence of

Chriſtes
preſence in
the ſupper,

L.i.

Grace

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grace, a presence to sayth, a presence spiritually, a not corporally, really, naturally, and carnally, as the Papistes do meane. For in such sort Christes body is only in heauen on the right hand of God the father almightye, whether our faith in the use of the Sacrament ascenderh and receyvethe whole Christ accordingly.

In objection,

Yea, but one wyl say, that to call the Sacrament on that sort, is to geue an occasion of idolatry to the people, which wyl take the Sacrament which they see, simply for Christes body, as by experience we are well taught, and therefore it were better to call it bread, and so lesse harme should be, especially in this age.

Answer

To this objection I answer, that in dede great idolatry is committed to and about this Sacrament,

vpon the Lords Supper.

ment and therfore men ought, as much as they can, to auoid from occasioning or contriuing it. But in as much as the holy Ghost is wiser then man, & had foresight of the euils that might be, and yet notwithstanding doth call it Christes body: I thinke we should do euyl, if we should take vpon vs to refozme his speech. If Ministers did their duties in Catechising & preaching, then doubtles to call the Sacrament Christes body, & to esteeme it accordingly, could not geue occasion to idolatry, and continue it: Therfore we vnto them that preach not.

There be two euils about the Sacraments, which to auoid the holy Ghost hath taught vs. For lest we should with the Papists thinke Christes bodye present in or with the bread really, naturall

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ly, and corporally to be receyued:
with our bodelye mouth (where
ther is no other presence of Chri-
stes body then Spirituall, and to
the sayth) in many places he kee-
peth still the name of bread, as in
the epistle to the Corinthians the
tenth and eleventh chapters. And
lest we should make too light of it,
making it but a bare signe, & no
better then common bread, the
holy Ghost calleth it Christs bo-
dy whole speech I wish we would
follow, and that not onely as well
to avoid the evil which is now &
daies most to be feared concerning
the Sacrament, I meane of con-
temnyng it, as also for that no
saythfull man cometh to the Sa-
crament to receyue bread simply,
but rather, yea altogether to com-
municate with Christs body and
bloud. For els to eate and drinke
(as

upon the Lords Supper.

(as Paule sayth) they haue houses of their owne. The contempt of the Sacrament in the dayes of King Edward hath caused these plagues vpon vs present times, the Lord be mercifull vnto vs, Amen. And thus much for the objection of eating the Sacrament by the name of Chyllyng wood.

Why (sayth one) do call the Sacrament Chyllyng wood, and so make none other presence then by grace of spirital to sayth, which is of things hoped for, a of things which to the bodily senses do not appere, as to make no presence at all, or to make him noire better to be present, then he is in his wood when it is reached, and therefore what neede we to be content the Sacrament, in admitting of this doctrine, a man may receive him by in the field.

An other objection of Chyllyng presence in the Sacrament.

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to be as much as in the church,
in the celebration and vse of the
Sacrament.

To this obiection I first an-
swer, that in deede neyther the
scripture nor Christian faith saye
geue vs leave to make any car-
nall, reall, naturall, corporall, or
any such grosse presence of Chri-
stes naturall body in the Sacra-
ment for it is in heauen, and the
heauens must haue it (as saith
Peter) till Christs commyng to
iudgement, except we would de-
ny the humanity of Christ, & the
heritye of mans nature in hym.
The presence therfore which we
beleue and confesse, is such a pre-
sence as reason knoweth not, &
the world cannot learne, nor any
that looketh in this matter with
out eyes, or heareth with other
eares, then with the eares and
eyes

vpon the Lords Supper.

eyes of the spirite and of faith.
Wherof faith though it bee of
things hoped for, is to of things
absent to the corporeall senses, yet
this absence is not an absence in
deede, but to reason and the old
man, the nature of faith being a
possession of things hoped for.
Therefore to graunt a presence to
faith, is not to make no presence
at all due to such as knowe not
faith. And thus the fathers
taught, affirming Christ to bee
present by grace; and therefore
not only a signification, but also
an exhibition and giving of the
grace of Christes body, that is, of
life and of the seede of immorta-
litye, as Cyprian writeth. We
eat of it and drinke of it saith S.
Augustine. We feele a presence of
Christ by grace by in grace saith
Chrysostome. We receive the ce-
lestiall

L. liij.

lestiall

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Athana-
sus. lestial foode that cometh from
above, sayth Athanasius. We re-
ceive the property of the natural
conjunction and knitting together
Hylarius sayth Hylarius. We perceive the
nature of flesh, the blessing that
getteth life in bread and wyne.
Cyrillus. sayth Cyrillus. And he who he
sayth, that with the bread and
wyne we eat the vertue of Christ
his proper flesh, his grace, and
the property of the body of the
only begotten Sonne of God,
which thynge be himselfe announce
Basilus. sayth to beate Basilus sayth, that
we by the Sacrament receive the
mytical Advent of a heyl gracy
and the very vertue of his very
nature. Ambrose sayth, that we
receive the Sacrament whiche is
Epipha-
nus. sayth, we re-
ceive the body of grace. And Hiero-
mus. sayth, that we receive spiri-
tually

vpon the Lords Supper.

small flesh, which he calleth other
flesh then that which was cruci-
fied: Chrysostome sayth, that we Chryso-
receiue influence of grace, & the Romas.
grace of the holy Ghost: Saynt
Augustine sayth, that we receiue Augusti-
grace and mercy, the invisible nus.
grace and holynes of the mem-
bers of Christes body: All the
holiest fathers of the church do
confesse this our faith and doc-
trine of the Sacrament: we gra-
tifying in all things therein vnto
them, and they in like manner vnto
us: And therefore the holy
lyps which both helpe the Doc-
trine as though they graunted
assurance of the presence of Chri-
stes body naturally and toposi-
tely: the baptizing declaration
and absolving: and which helpe
vnto us, although we be not all
present of Christ, and so made it

but

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but a bare signe. These lying lips
the Lord will destroy if they re-
pent not, and with vs beleue and
teach the truth, that the Sacra-
ment is a food of the soule a mate-
ter of fayth, and therfore spiritu-
ally and by fayth to be talked of
and vnderstanded, whyle fayth
they want, and therfore they erre
so grossely in that they woulde
haue such a presence of Christ as
is contrary to all the scriptures, as
to our Christian religion: where
by cometh no such commodity
to the receiver, as by the spiritual
presence which we teach, and ac-
cording to Gods word do affirm.
For we teach these benefites
to be had by the worthy receiving
of this Sacrament, namely that
we abyde in Christ and Christ in
vs. Agayne, that we attayne by
it a celestiall lyfe, or a lyfe with
God,

vpon the Lords Supper,

God: moreouer that by faith and
in spirite wee receiue not onely
Christes body and blood, but al-
so whole Christ God and man.
Besydes these we graunt that by
the worthy receiuing of this Sa-
crament, we receiue remission of
our syns, and confirmation of the
newe Testament. Last of all by
worthy receiuing, we get an in-
crease of incorporation wth Christ
and amongst our selues: whych
bee hys members: then whych
thinges what more can be desi-
red. Alas, that men consider no-
thing at all, how that the coup-
ling of Christes body and blood
to the Sacrament, is a spirituall
thing, and therefore there needes
no such carnall presence as the
Papistes imagine. Who woulde
use a mans wyfe to bee with her
husband one body and flesh, al-
though

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though he be at London, and yet
at Poike. But the Papistes are
carnall men, guided by carnall
reason only, or els would they
know how that the holpe Ghost
became of our infinitye flesh
metaphorically the wordes of a
biding, dwelling, eating & drink-
ing of Christ, that the unspeak-
able conjunction of Christ wth
vs might something be knowne.
God open their eyes to see it. And
thus much for this.

Now to that part of the objec-
tion which sayth, that we teach
Christ to be none other w^{ch} is pre-
sent in the Sacrament then in
his word, I would that the ob-
jectors would well consider what
a priestee of Christ is in his word.
I remember that saynt Augustine
writeth how that Christs body
is received somewhat visibly, and
some

vpōn the Lords Supper.

Sometime inuisibly. The visible
receypt hee calleth that which is
by the Sacrament: the inuisible
receypt hee calleth that which by
the exercise of our faith with our
felings we receiue. And S. Hierom
in the third booke vpon Ecclesia-
stes, affirmeth that we are fed wth
the body of Christ, and we drinke
his blood not onely in mysterie,
but also in knowledge of holie
scripture. Wherein he playnlye
sheweth that the same meate is
offered in the words of the scrip-
tures, which is offered in the sa-
crament, so that no less is Chri-
stes bodye and blood offered by
the scriptures, then by the Sa-
cramentes. Vpon the 147. Psalm
he writeth also, that though these
wordes, He that eateth my flesh,
and drinketh my blood, may be vn-
derstand in misery, yet he saith it
is

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is moze true to take Chyristes bo-
dy and his bloud for the word of
the scriptures, and the doctrine
of God. Yea vpon y^e same psalme
he sayth playnly, that Chyristes
flesh & bloud is poured into our
eares by hearing the word, and
therefore great is the perill if we
yeld to other cogitations whilest
we hear it. And therfore, I trow,
S. Augustine saith, that it is no les
perill to heare Gods word neg-
ligently, then so to vse the sacra-
ment. But hereof may no man
gather, that therefore it needeth
not to receiue the Sacrament, or
to affirme that a man maye as
much by himselfe, mediating the
word in the field, receiue Chyristes
body, as in the Church in y^e right
vse of the Sacrament. For Chyrist
ordayneth nothing in vayne or
superfluously, he ordayneth war-
thing

upon the Lords Supper.

thing wherof we haue not neede.
Although his authoritie is such
that without anye questioning
hys ordinances are to be obeyed.

Agayne, though in the fildes a
man may receiue Chzistes body
by faith in the meditation of the
word, yet deny I that a mā doth
ordinately receiue Chzistes bo-
dy by only meditation of Chzis-
tes death, or hearing of hys
word, with so much sight and by
(such sensible assurance) wherof
God knoweth our infirmity hath
no small neede) as by the receipt
of the sacrament, not that Chzist
is not so muche present in hys
woord preached, as he is in or
with his sacrament: but because
there are in the perception of the
Sacrament: more wyndowes o-
pen for Chzist to enter into vs,
then by hys woord preached or
heard:

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heard. for there, I meane in the
word, he hath an entrance into
our hearts but onely by the eares,
throughe the voyce and sound of
the wordes: but here in the Sa-
crament he hath an enterance by
all our senses, by our eyes, by our
nose, by our taste, & by our hand-
ling also. And therefore the Sa-
crament full well may be called,
seeable, sensible, tastable, & touch-
able wordes. And therefore when
many windowes be opened in an
house the more lyght may come
in, then when ther is but one ope-
ned: euen so by the perception of
the Sacraments a christian mans
conscience hath more helpe to
receiue Christ, then simply by the
word preached, heard, or medita-
ted. And therefore we thinke the
Apostle full well calleth the sacra-
mentes obliuions or sealings
of

vpon the Lords Supper.

of Gods promise. Reade Roma.
the .4. of Circumcision. And thus
much for the answer to the ob-
jection aforesayd.

Now to returne from whence
we came, namely to the conside-
ration of the second thing what
the Sacrament is: I haue told
you that it is not simply bread &
wyne, but rather Christes body,
so called of Christ, and so to be cal-
led and esteemed of vs. But here
let vs marke what body & what
bloud Christ called it. The Pa-
pistes still babble. Thys is my
body: This is my bloud, but what
body it is, what bloud it is, they
wete not. Looke therefore my
dearly beloued, on Christes own
woordes, and you shall see that
Christ calleth it his body broken,
and hys bloud shed. Marke, I
say, that Christ calleth it his bo-

Christes
presence in
the supper,

By, i.

dy

M. Bradfords Sermon

by which is broken, bys blood
which is shed presently, and not
which was broken or shalbe bro-
ken, which was shed or shal be
shed, as the Greeke textes doo
plainly shew: therby teaching vs
that as God woulde haue the
Pasceouer called, not which was
the Pasceouer, or which shal be
the Pasceouer, but playnlye the
Pasceouer, to the end that in the
use of it, the passyng out of the
striking Angel Horns be set be-
fore their eyes as present: so in
the celebration of the Lords sup-
per the verye Passion of Christ
shoulde bee as present, beholden
with the eyes of fayth. For which
end Christ our Sauour did spe-
cially institute this Supper, say-
ing: Do ye this in remembrance of
me, or as Paule sayth: Shew you
the Lordes death tyll he come.

The

upon the Lords Supper.

The Supper of the Word then
is not simple Christs body and
blood, but Christs body broken
and his wound shew. Wherefore
hath he shed his blood for us
that we may have Christs himselfe say-
ing a Broken for you, shed for you
his blood for the synis of many. Here
when we have occasion in the
use of the Sacrament to call to
mind the greatest and greivous-
ness of sin, which could not be re-
mewed by any other means
then by the shedding of the most
precious blood, and breaking of
the most pure body of the onely
begotten Sonne of God Iesus
Christ by whom all things were
made, all things are ruled & go-
verned. Who considering this
grace will not be touched to re-
pent. Who in receiv of this Sa-
crament, thinking that Christ
sayth

*The greivousnes
of sin.*

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sayth to him: Take, eate, this is my
body which is broken for thee: This
is my blood which is shed for thy
syas, can not tremble at the grea-
tunes of his syas, for the whiche
such a price was payd: If there
were no plague at all els to ad-
monish man of syn, how greuous
a thing it is in Gods sight, surely
that one were enough. But, alas,
how are our hartes bewitched
through Satthans subtilties &
the custome of syn, that we make
leua thing of nothing. God open
our eyes in tyme, and geue vs re-
pentance, which we see this Sa-
crament doth, as it were, enforce
vs into in the reuerence and true
use of the same.

Againe, in hearing that this
whiche we take and eate is Chri-
stes body broken for our syas, &
his blood shed for our iniquities,
we

In this that x^p
sayeth with
sheds for you
serue
1. grow new
2. grow new
3. grow new
4. grow new
5. grow new
6. grow new
7. grow new
8. grow new
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95. grow new
96. grow new
97. grow new
98. grow new
99. grow new
100. grow new

vpon the Lords Supper.

meane occasioned to call to mynd
the infinite greatnes of Gods
mercy and truth, and of Christs
love towards vs. For what a
mercy is this, that God would
for man, being lost through his
wylfull sinnes, be content, yea de-
sireous to geue his owne onely
sonne. The image of his substance,
the brightnes of his glory, being in
his own bosome, to be made man
for vs, that we by him might
be, as it were, made Gods. What
a mercy is this, that God the Fa-
ther would so tender vs, that he
would make this his sonne, be-
ing equal with him in diuinity,
a mortall man for vs, that we
might be made immortal by him.
What a kindness is this, that the
almighty Word should send to vs
his cherishes, his deare darling,
to be made poore, that we by him
might

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might be made rich. What com-
passion was this, that
the omnipotent Creator of hea-
ven and earth would deliver his
own onely beloved sonne for his
creatures, to be not onely flesh of
our flesh, and bone of our bone,
that we might by hym through
the holy Ghost be made one with
him, and so with the Father by
communicating the merites of
his flesh, that is righteousness,
helpes, innocency, and immor-
tality: but also to be a sacrifice
for our synnes, to satisfy his
Dyce, to convert us from death
to life, our sin into righteousness,
hell into heaven, misery into fel-
icity for us. What a mercy is
this, that God will raise up his
his sonne Christ, not onely to
satisfy and regenerate us, but also
in his person to demonstrate unto
us

vpon the Lords Supper.

vs our state which we shall haue:
for in hys coming we shall be
lyke vnto hym. O wonderful
mercy of God, whych would as-
sume this his Christ, even in hu-
mane body into the heauens, to
take and keepe ther possession for
vs, to leade our captiue captiue,
to appeare before hym alwayes
praying for vs, to make þ throne
of Justice a throne of mercy, the
seate of glory a seate of grace: so
that with boldnes we may come
and appeare before God to aske
and finde grace in tyme conueni-
ent. Againe, what a verity and
constant truth in God is this,
that he would, accordyng to hys
promyse made first to Adam, and
so to Abraham and others in his
tyme, accomplish it by sending his
sonne so graciously. Who would
doubt hereafter of any thing that
he

mercy
1.

xiij. lxx
2. lxx

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he hath promised. And as for
Christes loue, of whose hart can
he able to thinke of it any thing
as it deserueth. He beyng God
would become mā: he beyng rich
would become poore: he beyng
Lord of all the world, became a
seruant to vs all: he being im-
mortall, would become mortall,
miserable, and tast of all Gods
curses, yea euen of hell it selfe for
vs. His blood was nothing to
deare, hys lyfe he nothing con-
sidered to bryng vs from death to
lyfe. But thys hys loue needeth
more hartly weying, then many
wordes speaking, and therefore
I omit and leaue it to yore con-
siderations. So that in the recei-
uing of this supper, as I would
you wold tremble at Gods wrath
for syn, so would I haue you to
couple to that terrour and feare,
true

vpon the Lords Supper.

true fayth, by which ye myght be assuredlye perswaded of Gods mercy towards you, & Christs loue, though al thinges els preached the contrary.

Do euery of you surely thinke when you heare these wordes. Take, eate, this is my body broken for your synnes: Drinke, this is my blood shed for your syns, that God the eternal father embracing you, Christ calleth and cleppeth you most louingly, making himselfe one with you, and you one with hym, and one with another amongest your selues: You ought no lesse to be certayne how that God loueth you, pardoneth your syns, and that Christ is all yours, then if you shoulde heare an Angel out of heauen speaking so vnto you: And therefore reioyce and be glad, and make this Supper

End

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Euthrichiam, a thankesgeuing, as
 the fathers named it. Be, no lesse
 certayne that Christ and you now
 are all one, then you are certayne
 the bread and wyne is one wyth
 your nature and substance, af-
 ter you haue eaten and dronken
 it. Nowebeit in thys it differeth;
 that you by fapth are, as it were,
 changed into Christ, and not
 Christ into you, as the bread is;
 for by fapth he dwelleth in vs &
 we in hym. God geue vs fapth
 in the vse of this Sacrament to
 receyue Christ, as he geueth vs
 handes to receyue the element,
 symbole, and visible Sacrament.
 God graunt vs, not to prepare
 our teeth and belly (as S. Augu-
 stine sayth) but rather of his mer-
 cy, be prepared and geue vs true
 and pure fapth to vse thys and
 all other his ordinaunces to his
 glorie

upon the Lords Supper

glory & our comfortes. He sweepe
the houses of our hartes & make
them cleane, that they may be a
woolyb, harborough, and lod-
ging for the Lord. Amen. And thus

Now let vs come and looke on
the third and last thing, namely
wherefore the Lord did institute
this Sacrament. Our nature is
very obliuious of God and of all
his benefites. And agayne, it is
very full of dubitation and doub-
ting of Gods loue & of his kind-
nes. Therefore to the end these
two thinges might be something
reformed and holpen in vs, the
Lord hath institute this Sacra-
ment. I meane that wee might
haue in memory the principall
benefites of all benefites, & that is
Christes death, & that we might
be small parties assured of our
union with Christ, of all ben-
efites

wherefore
the Sacra-
ment was
instituted.

—againe &
forgetfull &
doubtfull nature

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nes the greatest that ever God
dyd geue vnto man. The former
to be the end wherfore Christ did
institute this Sacrament, he him
selfe doth teache vs, saying: Do

1. *ye* this in remembraunce of me.

The latter the Apostle doth no
lesse set forth in saying: The bread

whih we brake, is it not the parta
king or communion of the body of

2. Christ? Is not the cup of blessing

which we blesse, the partaking or co
munion of the blood of Christ? So

that it appeareth the end wher
fore this Sacrament was insti

tuted, was and is for the restor
macion and helpe of our confusion

of that which we would neuer
forget, and of our dubitation of

that wherof we ought to be more
certayne.

Concerning the former, namely
of the memory of Christes death

what

vpōn the Lords Supper.

what commodity it bringeth with
it. I wyl purposely for times sake
omit. Onely a litle wyl I speake
of the commodities cōming vnto
vs by the partaking and commun-
ion we haue with Christ, first
it teacheth vs that no man can cō-
municate wth Christ, but the
same must needes communicate
with Gods grace & fauour, w^{ch}
thorow vs is forgiven. Ther-
fore this cōmodity cōmeth here-
thorow, namely that we should
be certaine of the remission & par-
don of our synnes. The which
thing we may also perceiue by the
cup, in that it is called the cup of
the new Testament: to w^{ch}
Testament is properly attributed
on Gods behalfe obliuion or re-
mission of our synnes. First I say
therefore the supper is instituted
to this ende, that he which wor-
thely

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thay receiveth, should be certaine
of the remission & pardon of syns
syns & iniquities, how many
and great so ever they be: is so
great a benefit this is, quely they
know which haue felt the burthen
of syn, which of all treasure thinges
is the most precious: & yet, no
man can communicate with Chri-
stes body and blood, but the same
must communicate with his spi-
rite for Chrites body is no dead
carcase: Now he that communica-
teth with Chrites spirit, commu-
nicateth as with holynes, righte-
ousnes, innocency, & immortali-
tie, and with all the merites of
Chrites body: so doth he with
God and all his glory, & with the
Church, & all the good that euer
it or any member of it had, hath,
or shall haue: This is the commu-
nion of Saintes which we beleue
in our

Note
though I
apply the

vpōn the Lords Supper.

in our Creede, which hath way-
ting on it remission of synnes, re-
surrection of the flesh, and lyfe e-
uerlasting.

thus: yet I
would not
say any man
should think
that comus-
mionē sē-

To the end that we should be
most assured and certayne of all
these, Christ our Saviour did in-
stitute this his Supper, a ther-
fore would haue vs to vse it. So
that there is no man, I trow,
which seeth not great cause of ge-
uing thanks to God for this bo-
ly Sacrament of the Lord, where-
by if we worthely receiue it, we
ought to be certayne that all our
synes what soeuer they be, are par-
doned clearly: that we are rege-
nerate and bozne agayne into a
liuely hope, into an inheritaunce
immortall, vnderiled, and which
can neuer wither away: that we
are in the fellow Shyp of God the
Father, the Sonne, and the holy
Ghoſt:

torum in
the Creede
is not set
forth there
for the bet-
ter explica-
tion of that
which pre-
cedeth it,
namelye,
what & ho-
ly catholike
Church is

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Shoſt: that we are Gods Ten-
ples, at one with God, and God
at one with vs: that we are me-
bers of Chriſtes Church and fel-
lowes with the Sainctes in all
felicity: that we are certayne of
immortalitie in ſoule and body, &
ſo of eternall lyfe, then whych
thyng what can be more deman-
ded: Chriſt is ours, and we are
Chriſtes, he dwelleth in vs, and
we in him. Oh happy eyes that
ſee theſe things, and moſt happy
hartes that feele them. My deare
brethren, let vs pray vnto y^e Lord
to open our eyes to ſee theſe wo-
derfull thinges, to geue vs fayth
to feele them. Surely we ought
no leſſe to bee aſſured of them
now in the worthy receiuyng of
this Sacrament, then we are aſ-
ſured of the exteriour ſymboles
and Sacramentes. If an Angell
from

vpon the Lords Supper.

from heauen should come and tell
you these things, then would you
reioyce & be glad: And my deare
hartes in the Lord, I euen now,
though most unworthy, am sent
of the Lord to tel you no lesse, but
that you woorthely receiuing this
Sacrament, shall receiue remissi-
on of all your syns, or rather cer-
tainety that they are remitted, and
that you are euen now Gods dar-
lings, Temples, and fellow in-
heritours of al the good that ener
he hath, Wherefoze see that you
geue thanks vnto the Lorde for
this his great goodnes, & prayse
hys name for euer.

Oh, sayth one, I cold be glad
in very deede, and geue thankes
from my very hart, if that I dyd
woorthely receiue thys sacrament
But (alas) I am a very greuous
sinner, & I feele in my selfe very

A. i. little

An obiection of un-
woorthy re-
ceiuing.

M. Bradfords Sermon

little repentance and faith, and
therefore I am a frapde that I
am vnworthie.

The an-
swar.

To the answering of thys ob-
jection I thinke it mete I aspe to
speake something of the worthie re-
ceiuing in this Sacrament, in as
great breuity and plannes as I
can. The Apostle wylleth al men
to proue and examine themselves
before they eate of the bread, and
drinke of the cup: for they that
eate and drinke vnworthely, eate
and drinke damnation. There-
fore this probation and examina-
tion is necessary. If men wylly try
their golde and syluer, whether
they be coper or no, is it not more
necessarye that men should trye
their consciences? Howe howe
this should be, the Papists teach
anyssle in sendyng vs to their au-
ricular confession, which is impos-
sible

vpon the Lords Supper.

Able. The true probacion and
tryall of a Christian conscience
consisteth altogether in faith and
repentance. Faith hath respect
to the doctrine and articles of our
beliefe, repentance hath respect
to maners & conuersation. Con-
cerning the former, I meane of
faith, we may see the Apostle tea-
cheth vs. 2. Corint 11. Concerning
the latter for our conuersation,
those syns which are called com-
monly mortall or deadly are to be
remoued. These syns are discre-
ned from other syns by the Apo-
stle, Rom. 6. in saying: Let not syn
raygne and beare a swynge in your
mortall bodies. For truly then wee
synne deadly, when we geue ouer
to synne, and let it haue the bzidle
at his liberty, when we strinke not
agaynst it, but allow it and con-
sent to it. Howbeit, if we strinke

A.ij.

against

M. Bradfords Sermon

against it, if it displease vs, then
trulye though synne be in vs (for
we ought to obey God without
all resistance or vntwillynghes)
yet our syns be not of those syns
which seporate vs from God, but
for Chyistes sake shall not be im-
puted vnto vs beleuing.

Therefore my dearly beloued,
if that your synnes doo now dis-
please you, if you purpose vnlay-
nedly to be enemies to syn in your
selues and in others, as you may,
during your whole lyfe, if you
hope in Chyist for pardon, if you
beleue according to the holy scrip-
tures and articles of the Chyristia
fayth set forth in your Creede, if
I say, you nowe trust in Gods
mercy through Chyistes merites,
if you repent, and earnestly pur-
pose before God to amende your
lyfe, and to geue over your selues
to

vpon the Lords Supper.

to serue the Lord in holynes and
righteousnes al the daies of your
life, although before this present
you haue most greuously synned.
I publish vnto you that you are
worthy gesses for this table, you
shall be welcome to Christ, your
syns shall be pardoned, you shall
be endned with hys spirit, and so
with communion with hym and
the father, & the whole Church
of God, Christ wyll dwell in you,
& you shall dwell in hym for euer-
more. Wherefore behaue your
selues accordingle wyth ioyful-
nes and thanks geuing. Do you
nowe appeare before the Lord:
make cleant your houses, & open
the doores of your hartes by re-
pentance and faith, that the Lord
of hostes, the kyng of glory may
enter in: and for euer hereafter
beware of all suche thynges as
might

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myght displease the eyes of hys
Majesty. flie from syn as from
a Coade, come away from popery
and all Antichristian religion,
be diligent in your vocations, be
diligent & earnest in prayer, ha-
ken to the voyce of God in hys
word with reuerence, lye woz-
thys your profession. Let your
lyght in your lyfe so shine, that
men may see your good workes,
and glorify your father which is
in heauen. As you haue bene
darkenes, & followed the workes
of darknes, so now henceforth be
light in the Lord, & haue society
with the workes of light. Now
hath God renued hys cownaunt
with you, in Gods sight now are
you as cleane, and healed fro all
your sores of synnes. Go your
wayes, syn no more, lest a worse
thyng happen vnto you. See that
you

vpōn the Lords Supper.

your house beyng new swept, be furnished with godlines and vertue, and beware of idlenes, lest the Devil come with seuen spirits worse then himselfe, and so take his lodging, and then your latter end will be worse then the first.

God our father, for the tender mercy and merites of hys soune, be merciful vnto vs, forgene vs al our syns, and geue vs his holy spirit, to purge, cleanse, & sanctify vs, that we may be holpe in hys sight thzough Christ, & that we now may be made ready & worthy to receiue thys holy Sacrament, with the fruits of the same to the full reioycing & strengthening of our hartes in the Lord.

To whom be all honour & glory, world without ende. Amen.

(✠)

To God be all praise for euer.

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